National Anti-Slavery Standard.

VOL. XXI. NO. 15. NEW YORK, SATURDAY, AUGUST 25, 1860. WHOLE NO. 1,055.

National Anti-Slavery Standard.

PUBLISHED WEEKLY, ON SATURDAY,

AT TWO DOLLARS PER ANNUM,

BY THE

AMERICAN ANTI-SLAVERY SOCIETY,

At its Office, No. 5 Beekman Street, New York,

AND AT THE OFFICE OF THE

PENNSYLVANIA ANTI-SLAVERY SOCIETY,

107 *N. Fifth St., above Arch, Philadelphia.*

Letters for publication, or relating in any way to the editorial conduct of the paper, should be addressed, "EDITOR OF THE NATIONAL ANTI-SLAVERY STANDARD, NEW YORK."

Letters enclosing subscriptions, or relating in any way to the business affairs of the paper, should be addressed, "PUBLISHER OF THE NATIONAL ANTI-SLAVERY STANDARD, NEW YORK."

ADVERTISEMENTS, 10 cents per line each insertion.

Pro-Slavery.

In this Department we give place to such extracts from the Pro-Slavery Press, North and South, as serve best to illustrate the character of Slavery and the spirit of its champions and apologists.

DR. CHEEVER IN LONDON.

From The World.

Dr. CHEEVER has opened his foreign campaign by a characteristic speech at the anniversary of West India emancipation in London. His harangue was fervid and egotistical. It seems certain that the presence of this unbalanced zealot in England will tend to increase rather than diminish the misapprehensions which exist there in relation to slavery, and the feeling with which it is regarded in this country. It is hardly possible for Dr. Cheever to state justly the relation of the Christian Church and of the American people to this complicated subject. He has long since lost the power of judging fairly the opinions of those who do not sympathize with his views. Such statements as the following, taken from the speech to which we have referred, justify what we say:

"Is it not wonderful that at this day, under the light of Christianity, 1860 years after the death of Christ, a crime executed by the divine law under the penalty of death, along with that of murder, should have been rescued from that criminal fellowship and revived under the gospel, into Christian communion, as if it were a virtue! Was there ever a more malignant and extraordinary hallucination? The Church in which it continues remains in the favor of God! A crime gibbeted by the law of God is taken by Christian surgeons from the gallows, is exhumed by gospel resurrectionists, galvanized into a hideous life, and set among the living guests at the sacramental feast as a suitable companion with faith, hope and charity. And those who undertake to thrust the torch of God's flaming law within the skeleton, and to drag it forth beneath the condemnation of the gospel, are themselves assaulted and pronounced as being greater sinners and infidels than those who, in the very Church of God, practise and make profit of the iniquity."

Beginning with an assumption concerning slavery incapable of reproof, Dr. Cheever slanders the Church, and ends with a positive falsification. For it is notorious that the charges of iniquity and infidelity are made *by* such as himself against *all others*, and not by others against them.

We are used to these rash declamations, and are accustomed to hear them patiently, and construe them as charitably as may be. But it is to be regretted that they should have free scope in England, where they will go for much more than they are worth, and tend to increase the illiberal and somewhat pharisaical spirit which characterizes the press and the public feeling in that country on the subject of American slavery.

A CARNIVAL OF CANT.

From The New York Times.

If Dr. Cheever has failed to excite the sympathy of his own countrymen by his ferocious onslaughts upon America and her institutions, he does not seem destined to much better fortune in England. This is not his fault by any means, for he is surpassing himself in his efforts to wring supplies from the pockets of anti-slavery England. His first public discourse in London, which we published a day or two since, is quite a miracle of bad taste and bad feeling, and ought to have brought on quite a harvest of guineas to the mendicant martyr of the Church of the Puritans. Unhappily, however, for Dr. Cheever, the English public is gradually beginning to comprehend the position of affairs in America, to respect the grave difficulties of the question of slavery, and to feel that the moral impertinence in which Exeter Hall has so long indulged on this subject, is really something worse than an impertinence.

Moreover, though Dr. Cheever and other apostles of his kidney can hardly understand it, honorable and sensible men in every country must experience a kind of disgust and repulsion at the spectacle of a philanthropist whose philanthropy begins abroad, while he reserves his misanthropy for his neighbors. Dr. Cheever imagines that intelligent Englishmen must be enchanted to listen to vituperation of America from American lips. He is grievously mistaken, and his experience of the 1st of August ought to convince him of the fact.

The 1st of August, as our readers know, or ought to know, is the anniversary of West Indian emancipation, a serious and noble national act, which cannot be degraded in the estimation of sensible men, even by the abuse to which it was on this occasion subjected by Dr. Cheever and his British friends. On the morning of that day the illustrious exile, the Kossuth of Union Place, was regaled at breakfast with an aromatic address, prepared for him by a knot of personages styling themselves the "Emancipation Committee of London." In the evening he was introduced to a meeting of worshippers at the Spafields Chapel, in Clerkenwell. The locality is not exactly the centre of London life and London influence, and the individuals congregated to meet the lion of the hour can hardly be said to have represented the flower of English society. Exeter Hall itself failed to do its duty. Lord Brougham denied himself the felicity of girding at the United States; Lord Shaftesbury and Mr. Buxton seem to have slumbered in blind unconsciousness of the light that has risen upon them. Parliamentary philanthropy was shamefully unequal to the occasion, making its appearance only in the form of a letter of "deep regret" from Sir Samuel Morton Peto, Knight and Contractor.

But all that the meeting lacked in weight it made up in warmth. Dissenting ministers, patriots born out of their time, like Mr. Washington Wilks, a sort of British Thaddeus Hyatt, and agitators retired from business, like Mr. George Thompson, of Indian and Garrisonian fame—fit audience made but few, for the peculiar oratory in which Dr. Cheever revels and excels. A certain Mr. Smith opened the festival with a loud and long laudation of England as seen in Spafields Chapel, and delivered himself, with all the cheap unction of an irrepressible saint, of the novel doctrine that slavery in America is an abomination which Spafields Chapel cannot endure, and which must therefore be instantly put down. A certain other Mr. Campbell read a note from one Mr. Thomson (without a "p"), of New York, indorsing Dr. Ch as the American Boanerges, and begging Spafields to give him a "grand reception."

Let Thomson be happy, for his petition has been granted. Spafields resolved that it loved Dr. Cheever and welcomed him to England, and Dr. Cheever forthwith proceeded to preach. Hard must be the heart which does not expand at the sight of any created thing enjoying the element for which it was created; and the most implacable of Southern extremists, the "Alabamian disruptionist" himself, we are sure cannot peruse the discourse of Dr. Cheever on this auspicious occasion, without a glow of pleasurable sympathy. He so rolls and tumbles in his surging sorrows, like a boy in the billows on a summer beach; he so trifles and toys with images of America's shame and and dishonor and approaching ruin, like a kitten with a ball, that one forgets for a moment the intrinsic baseness of the spectacle in the bliss which beams from the brow of "Boanerges" in his glory.

How his hearers, too, must have thrilled with the proud consciousness of their own gentleness, justice and generosity, when he painted himself "and his Church" flying to their friendly embrace from the wrath of slave-ridden New York! How they must have sighed with the tranquil resignation of elected souls in heaven, at the vision which he disclosed to them of the American Republic going down to perdition like a steamer in a storm with all the fires put out in the furnaces! Lucretius has described the satisfaction of the man who sits in a high tower on shore, and watches some dismasted ship toiling through the tempest far below him. Spafields tasted this satisfaction in its most elevated form on the 1st of August. What ecstasy can be imagined finer than the emotions of a British audience gazing on the following cheerful picture, for instance, of American politics:

"A crime gibbeted by the law of God is taken by Christian surgeons from the gallows, is exhumed by Gospel resurrectionists, galvanized into a hideous life, and set among the living guests at the sacramental feast, as a suitable companion with Faith, Hope and Charity."

With all this rapture conferred on his audience and himself, however, "Boanerges" does not seem to have secured from Spafields the "material aid" which he has professedly sailed across the seas to seek. Nevertheless, there can, we think, be little question that the wisest thing he has ever done, was to transport himself, and his woes, and his wrath, into the congenial atmosphere in which his dignified and delicate qualities of head and heart are now developing. He was evidently made for Spafields, and Spafields was made for him.

"PRACTICAL PAPACY AND MORAL LUNACY" OF DR. CHEEVER.

[Editorial Correspondence of The Chicago Congregational Herald.]

NEW YORK, August 2, 1860.

* * * THE Tabernacle Congregational Church, under Dr. Thompson [editor of *The Independent*], is securing in its new location and magnificent structure, a large congregation. Nothing prevents Dr. Cheever's Church from being one of the most flourishing in the city, but intestine feuds and the pastor's perversity of will amounting to practical papacy and moral lunacy. It is a mistake to suppose that anti-slavery principle is any longer at stake in the controversies in that unhappy Church. We found among Dr. Cheever's opponents men whom we had personally known as Abolitionists for twenty years or more. The true issue is, whether a difference of judgment on any point from Dr. C. is to be considered wilful opposition to the truth, and is to be denounced as such from the pulpit in the harshest manner and in the bitterest terms? Must a pastor become a pope in order to maintain the independence of the pulpit? Does it help the cause of truth to pour out all the seven vials of wrath on Christian men who do not see the wisdom of a particular measure? We think that the judgment of the religious public will coincide with the minority of Dr. C.'s Church, who answer these questions in the negative, and who have condemned the action of the pastor and a few members who *secretly* sent off a woman to England to raise $50,000 to sustain the Church, without first making any appeal in our own land or asking the consent of the Church itself. This step has led to all the *late* dissension, and has brought out personal peculiarities of temperament and speech which seem to render future union hopeless. The result threatens to be the ruin of a once vigorous Church, the dishonor of Congregationalism and the disgrace of the anti-slavery cause—the two latter having in reality nothing to do with the matter. Many will be repelled from uniting with any Congregational Church, because these difficulties have occurred in one, when a similar disturbance might have taken place in a local Church of any denomination whose pastor had similar mental and moral idiosyncracies.

WITHDRAWAL OF THE AMERICAN DELEGATE.

From The N. O. Picayune.

IMMEDIATELY after Lord Brougham's insulting remark to Mr. Dallas, in the London Statistical Congress, Judge Longstreet, the only American delegate present, withdrew, and in doing so, published an address "to the public." Therein he corrects the different versions of the affair, and gives as follows the true one:

"As soon as he (Prince Albert) had concluded, and the long resounding plaudits ceased, Lord Brougham rose, and after a few remarks strongly and deservedly complimentary of the address, and after calling upon all present to testify their approval of it by holding up their hands (!) he turned to the American Minister, and addressing him across the table of his Royal Highness, said, 'I call the attention of *Mr. Dallas* to the fact, that there is a *negro* present; and I hope he will feel no scruples on that account.' This appeal to the American Minister was received with general applause by the house. The colored gentleman rose, and said: 'I thank his Royal Highness and your lordship, and have only to say *that I am a man.*' And this was received with loud applause!"

In an accompanying letter to *The Morning Chronicle*, Judge Longstreet, referring to Lord Brougham's subsequent apology, which was likewise made to the American delegate, as also doubtless to Mr. Dallas, in person, says:

"It was not his lordship's remarks so much as the reception they met with by all my associates of the Congress, that determined me to leave it. The signs were infallible that in that body I could not be received as an equal, either in country or in character, while the negro was received with open arms. They understood his lordship as I did. All the papers understood him in the same way, and some of them glory in the exposure of the American Minister, and promise themselves a rich treat when the President shall discover in what contempt his Minister is held here. All this remains precisely as it did before his lordship's explanation. Of course, therefore, I cannot return to them. They would receive me courteously, no doubt—possibly now, with plaudits; but why? Not from any personal respect to me or my country, but to avoid schism in the society—to preserve its popularity. I am only three years removed from an Englishman (a date from the birth of my government), and I have too much English spirit in me to thrust myself into any country upon charity. Had the delegates received his lordship's remarks with a silent smile (ill-timed as they were), and Dr. Delany's response in the same way, I never should have left the Congress. But the plaudits came like a tempest of hail upon my half-English spirit."

Selections.

SPEECH OF H. FORD DOUGLASS,

At the Celebration of the First of August, at Abington.

ONE month ago, Mr. President, we were assembled in the beautiful grove at Framingham, to celebrate the emancipation of thirteen American colonies from the despotism of that old Saxon mother of States, England. To-day, we have come to join our friends here in Abington, in honor of an event somewhat different in its character, one that will be the glory of England, and the admiration of the world, when her brightest military achievements shall have faded from the memory of mankind.

A proud and haughty race of oppressors, accustomed to sneer at every effort that seeks to have justice done the negro, will not care to remember this day, and the glorious results which it commemorates. It is fit and proper, therefore, that all who love justice and liberty should meet, as we do to-day, to keep fresh and green in our memories an act so sublimely disinterested as that which gave freedom to a million souls in the Carribbean Isles; for, the same earnestness of purpose that won for British Abolitionists this noblest triumph in the annals of the Saxon race, makes possible the total abolition of the accursed sytem in our own country.

I have found in the West, where I live, and among those of my own race, objections urged against the propriety of celebrating this day, because this act of justice was performed by the people of another government. But, to me, this can never be a reason for withholding from the noble men and women of England our eternal gratitude for that generous act of mercy. Justice is of universal application, and whatever concerns the rights and liberties of one nation, or variety of men, involves all others in the common interest. The bridge that spans Niagara's mighty torrent is supported on either side by a single chain; break it in any of its parts, and that magnificent structure, the grandest monument which the science and mechanism of the centuries can boast, will disappear forever in the howling hell of waters beneath. So with this chain of humanity which God has stretched across the ages; no matter which of its strongly-connected links is broken, either will destroy that continuity of progress by which man alone hopes at last to reach the home of the eternal Father (applause).

The Negro and the Indian, the Malay and the Caucasian types of an intense diversification, are nevertheless children of the same Creator, influenced alike by the same elements of decay and growth. Indeed, no government can be complete in its social and political symmetry without this variety of race. As the blending of the productions of the four grand divisions of the globe is essential to the highest artistic and commercial growth, so is the blending into one political system an harmonious recognition of the rights of all these various races essential to the highest governmental development.

There is no merit in our civilized, Christian growth over the barbarous forms of other times unless we can forget our own clan, tribe, race, countrymen and family in application of justice to all people, through the complicated forms of civil government, from the pew to the pulpit, and from the ballot-box to the Presidential chair. God save any decent man from ever being compelled to occupy the latter, since James Buchanan has been its incumbent! (Laughter and applause.) But, then, this is a republican government; this is Christianity; all else is an imposition, to be hated and resisted.

I heard Mr. Garrison say, twelve years ago, that he never looked upon a slave, peeled and bruised, robbed of his manhood and herded with cattle, that he was not willing, in the duty which he owed to a brother man, to do all for him that he would for a member of his own family (applause). It was the religious and political self-abandonment of such a spirit that lifted the British slave out of his fetters, and made this day worthy of the consecration which we now make by our earnest words of commemoration.

Mr. President, civil and religious liberty, the right to serve God as one's conscience shall dictate, the right to be secure in one's individuality, complete and perfect exemption from the selfish abuses of an organized and supercilious majority, are some of the rights which this government was established to secure; in all of which it has proved a magnificent failure.

God knows I am no friend of slavery anywhere on earth. Every pulsation of my heart beats in sympathy with the brave words and braver deeds of the patriots of the old world, who are struggling for political rights, whether it be Victor Hugo hurling bolts into the teeth of the bloody usurper those memorable words, "When liberty returns to France, then will I return," or the sturdy blows of Garibaldi on the plains of Palermo, to throw off the Papal power in classic Italy. In me, the crowned and mitred despots who pretend to rule by right divine in the nationalities of Europe will ever find an uncompromising foe. Yet I am ashamed to be compelled to say that, so far as human freedom is concerned, they put to utter shame the loftier pretensions of our own government. There is, indeed, a significant fact projected from the historical background of two hundred years. It is this: that while all the monarchical governments of the old world have been constantly tending to liberty, affording us unmistakable signs of progression, republican America, theoretically an antipode, has been all the while merging itself into a despotism baser and blacker than anything history has yet recorded. Take, for example, that great empire of the North, extending from the frozen Don to the midland sea, that only four hundred years ago began to move from her icy anchorage, laden with a conflicting population from almost every zone, religious rites the most savage, and customs the most uncivil; and yet you will find, despite the barbarous character of her people, that Russia, from Ivan to Alexander II., has been in constant progression in the attainment of more humane and liberal institutions. The serfdom of Peter the Great, which was only a milder type of absolute bondage, has gradually melted away before the increasing heat of democratic ideas. And on the twenty-fifth day of next November, after we shall have elected to the Presidency of the Republic a man pledged not to lift a finger in the work of abolishing slavery in this country, but, on the contrary, pledged to slave-breeding, slave-trading and slave-catching—at such a time, we are to behold thirty-five million serfs, lifted, by the beneficent policy of the Czar of all the Russias, from the slavery of four hundred years to the political equality of the proudest subject in his imperial dominions.

Emerson says, "Every law indicates some fact in human nature." Laws are the milestones along the pathways of history, that tell how far we have travelled from the rude barbarism of the past toward a higher and a nobler life. Laws are the test of a nation's civilization. The true man's real character consists in what he does, and not what he merely has the ability to do. So I measure the civilization of Russia, Austria, France, England and the United States, by what they do, each in their sphere, for civilization, progress, freedom, all that helps to produce the highest culture and noblest spiritual development. England has done much for freedom within the last sixty years, and promises to do much more. This Government has done nothing, and promises to do less. Whatever may be the poverty and destitution of the lower and middle classes in England, resulting from fast-anchored customs which she has inherited from feudal times, she has still a commanding sense of right and wrong. Conservative, land-loving, money-loving, she is still liberty-loving. Englishmen cling with undying tenacity to Runnymede, whose regal splendor pales its ineffectual fires before the sturdy old baron who wrung from the reluctant grasp of their monarch the great charter of English rights. The safeguards of individual freedom which *Magna Charta* secured to the people reach all classes and conditions of English life, from the sovereign on the throne to the beggar in the streets. Half a century ago, after the ambitious Corsican had broken his empire against British steel at Waterloo, and, flying the disastrous stroke of fortune, was compelled to surrender himself to the captain of an English vessel, instructions were immediately sent by the government, warning the captain not to approach within three leagues of the shore, lest Napoleon, the disturber of the peace of nations, should avail himself of the writ of *habeas corpus* and secure his freedom, which no power on earth could prevent. Here, then, was fidelity to constitutional liberty, on the part of this old government, whose corrupt and despotic institutions we are so much accustomed to deplore and denounce, worthy our imitation as well as admiration.

I realize no particular pleasure, Mr. President, in making comparisons that reflect to the discredit of this government and the enlightened Christian character of our people. The Supreme Court of the United States unwittingly honored the negro race, when it declared they were not citizens under the Constitution. If I shall, by my fidelity and faithfulness to this great cause, secure for my humble name some passing notice from the future historian who shall deign to do justice to the men and the women who in this hour of shameless hypocrisy are found faithful to freedom, I want no prouder mention than that, in such an hour as this, I scorned to stand inside of these institutions of a barbarian people, or to become partner with the American Government, the bold and unblushing violator of the rights of man (applause).

You send your boys to college to study the classics; they read Roman and Grecian history, and learn to denounce the despotism of the old nations that have died long ago. But barbarous and infidel Rome, in the darkest ages of her crime, in the reign of her perfidious Tarquin or bloody Nero, never sunk, in her downward tendency to despotism and crime, so low as the civilized Republic of the United States. In acts of wanton cruelty, in open disregard of human life, in violation of every right, sacred and divine, this Government stands preëminent—preëminent in guilty copartnership with piracy, robbery and wholesale murder.

Doubtless there are many who regard such denunciation as this very unjust. The author of Marble Faun went to a foreign land to write a romance, because, as he said, no shadow of gloomy wrong had crept over the mirror of our commonplace prosperity. Yet our whole history is filled with gloomy wrongs inflicted upon feebler races. We commenced here, with the cant of the Puritans, to steal the Indian's land by the small acre. Getting bolder with our success, we finally took all they had, and now we don't hesitate to steal whole States from a sister republic, and then whip them if they manifest any dissatisfaction (laughter). By treaty stipulations we have agreed with other nations to make the slave trade piracy, punishable with death; and yet this very same traffic was never so prosperous as now. Cargoes, fresh from Africa, are constantly landed in Southern ports, in open violation of our laws, and there is not virtue enough left in our political institutions to punish the guilty parties. But then, upon what ethics does the domestic or coastwise slave trade, carried on beneath the sheltering wings of the republic, protected by Congressional law and sanctioned by the whole people, become less a crime than the African or foreign slave trade? If it is a crime to steal men, in Africa, and transplant them in the Carolinas, upon what principle can you make it a virtue to steal them in Virginia, and transplant them in Louisiana? In the one case, you steal ignorant savages, whose intellectual and moral nature has been blunted and stultified by long centuries of barbarism, and in the other, you steal civilized Christian men and women, often your own sons and daughters; for Thomas Jefferson Randolph said, long ago, that "the best blood of Virginia now courses in the veins of her slaves." The plea is perfectly absurd, that in the one case it is an attempt to reduce innocent freemen to slavery, and in the other, that it is simply a transfer of those who are rightfully held in bondage. The Hon. Mr. Goulden of Georgia, who boasted in the Douglas Convention at Baltimore, a few weeks ago, that he had slaves on his plantation fresh from Africa, has just as good a title to them as property, as ever had George Washington or Thomas Jefferson, or any other slaveholder that ever lived, to stain his hands with human guilt. If it be piracy to enslave a man born in Africa, then, by the principles of eternal justice, every slaveholder in the South deserves to die to-day. Slavery is murder, for in its very essence is involved the surrender of all the means of protecting and preserving life. It was not poetic license for Homer to say,

"God fixed it certain, that whatever day
Made man a slave, takes half his worth away."

He not only loses the will to do and to act as a natural being, but he must also give up the animal instinct of self-defence, and become at once, to use the language of that greatest of ancient philosophers, a "*living instrument.*" The murderous character of the system finds daily illustration in every Southern newspaper that reaches the North, the shooting and burning of slaves by those infernal fiends in human shape, whose cowardly skulls, in their midnight slumbers, are made to see God's avenging angel of insurrection hovering about them.

Not long since, we had the report of a slave-mother near Florence, in Kentucky, who, after she had been sold on the auction-block with her little girl in her arms—for the purpose of being sent to one of the slave-consuming States of the South, for whose benefit this internal slave trade is carried on by the General Government—bethinking herself of the many wrongs which she, as a wife and mother, had been compelled to suffer, in her unprotected condition, turned away from the scene—her soul filled with that sublime woe which has made the story of Virginius immortal, in the classics of ancient Rome—she knocked out the brains of this precious jewel which God had lent her, saying that she "would never rear a child to labor for another without wages" (applause). This is only one scene in the dismal history of this internal slave trade, which Abraham Lincoln has never given himself the trouble, as a statesman, to think about. I pray God, on this anniversary day, if consistent with his almighty purposes, to comfort and bless this poor slave-mother wherever she is, in her chains; but thrice-cursed, is my earnest prayer forevermore, be the man or the party that refuses to lend his or its influence to the overthrow of this abominable institution in the land! (Applause.)

The Boston *Atlas and Bee* never gets tired with telling the people of Massachusetts about their constitutional obligations and the rights of the South; as though a piece of paper, which our dishonest fathers put their names to, when they gave their souls to the devil, was to be regarded by us as more sacred than human freedom! If my life and liberty are made to depend upon a majority of votes expressed on a piece of paper, then there is no safety for man on earth, and our Government is nothing but the catchword of rogues, and the sooner it is dissolved, the better. Upon such ethics, the Legislature of Massachusetts may license a man to go through the State, and brain every baby born with blue eyes. I am not certain, however, that humanity may not yet demand such a condition of things, unless this blue-eyed Saxon race can be taught better manners. Better that the whole race had been brained ere they left the German forest, than that, through their instrumentality, these millions of innocent persons should be doomed to slavery! It were better far that this Government should perish to-morrow, and be blotted from the map of nations forever, than that the poorest man in the world should be robbed of his liberty to save it (applause).

I wouldn't sacrifice a sick dog to save a State that would set up the brazen image of Daniel Webster in her capitol, and tolerate upon the platform on Commencement day, in one of her most honorable literary institutions for the advancement of her sons, that most profligate wretch and abandoned political scoundrel that ever lived in any age or country, Stephen A. Douglas (applause).

A pagan king, eighteen centuries ago, commanded the death of all the male children in Judea as a governmental necessity, just as these political parties are now demanding the sacrifice of the negro, in order to perpetuate this Government. We ought to make it a national matter, as an act of gratitude to our patron political saint, to dig up the rotten bones of this monster of India and carry them to the capital of these American States, and with splendid eulogy and pompous panegyric lift his memory from the gibbet which the accumulated diary of the ages has erected, to the loftiest niche in the pantheon of American Heroes. Nay, more than this; we should, instead of sending expeditions to the Arctic Circle to search for the remains of Sir John Franklin, direct them to search ocean's shore and earth's secret places for the bones of the pirate Kidd, and take them to Bunker Hill, and there erect a monument to successful villany that will rival in solid grandeur that old grey shaft, with its cap-stone kissing the clouds. Since we have dethroned God and enthroned the devil, let us be consistent, and have a devilish good time (laughter and loud applause).

I have no respect, Mr. President, for these slaveholding institutions that men are trying to save by telling a bigger lie than their fathers. I repudiate the whole Government as one of the necessities of freedom, and would spit upon it as a mean and worthless thing—a league with Satan as black as that which bound together, for the purposes of organized plunder, the pirates of the Gulf, or the Murrells of the American Woods.

Thirty millions of white men have agreed and pledged themselves, by the conditions of this slaveholding Union, to steal and appropriate to their own use the intellectual and physical faculties of four millions black men. *The bargain is complete between them.* The proudest trophies of American statesmanship are the efforts of the Clays and Bentons of the South, and the Websters and Choates of the North, to keep inviolate this agreement to steal our liberty. All that either party can offer us in return for our votes, is future devotion to the continuation of this covenant to enslave the negro. And I pledge myself here, to-day, in the sight of Heaven, that if ever I shall falter in any effort, either by word or deed, to overthrow this bloody despotism that rests with the stillness of death upon four millions of my countrymen, may my right hand forget its cunning, and my tongue cleave to the roof of my mouth! (Applause).

A robber is defined to be one who takes by force or privacy that which rightfully belongs to another. By this definition, we are a combination of robber-States, instead of capital States, as that political sphinx of New York would have it, whose soul and heart all went to head and brain when he made his great bid in the United States Senate for a Presidential nomination.

If there is one thing more than another that rightfully belongs to a man, it is his head, his hands, his heart, his body. These he received not from man, but from the God of the Universe, and by whom only he can lawfully be deprived of them. The man or government that steps between me and my God, for the purpose of robbing me of my freedom, assumes at once all the bloody habiliments of a robber, and I am morally bound to resist such an outrage at every hazard (applause). I care nothing about the circumstances that influenced the actions of the men who consented to this shameful contract, nor do I care, so far as the purposes of the discussion are concerned, whether the Constitution is pro-slavery or anti-slavery; it is enough for me to know that so long as we, individually as men or collectively as States, remain in a state of loyalty to a Government which we are bound to assist in the slavery of every sixth person in the Government, we are simply a band of robbers; and the overthrow and utter annihilation of such a combination is to me, and must be to every honest man, the highest test of duty. This is the only course left those who wish to be relieved from all support of slavery. We can never do an anti-slavery work, if we consent to compromise principle in the least, in order to secure temporary success. Looking at the struggle which resulted in the abolition of slavery in the British Islands, we are taught one very impressive lesson—that God's work is not to be advanced by surrendering to the devil half of the kingdom of Heaven, if he will only let you have the other half. This will do for a successful political juggler like Lincoln, but will never serve a high anti-slavery purpose, such as ours.

When, some seventy years ago, the first organization was effected in England for the purpose of making war upon slavery, Granville Sharpe proposed to them that, instead of directing their efforts against the slave trade, it would be the most politic to attack the system of Colonial slavery at once. But timid men could think of no such thing; they thought it bad policy to attempt to accomplish the whole thing at once; they wanted to attack the territories, the outposts, the slave trade. But Granville Sharpe, with a keener perception of the moral necessities of the hour, turned away from such counsel, and uttered this prophetic declaration: "You are temporising with Justice. God, when He founded the universe, made it certain that every bargain with the devil should weaken the man who makes it."

The conduct of British Abolitionists, at the commencement of that memorable struggle, was strikingly similar to that strange madness which has taken possession of the political Abolitionists of our day, who shut their eyes upon the earnest admonition of all past history, and blindly pursue the very same policy of moderation towards the American slave system that covered with defeat and disappointment those British leaders after thirty years of effort. They thought then, as the Republican party now thinks, if we can only destroy the slave trade, the system must die out. "If we can only prevent its extension into new Territories," says Henry Wilson, "the moral influence of an advancing civilization will wear it away." I have, it is true, great faith in the sweet and gentle influence of Christianity as an efficient instrument in reforming the manners of men; but history has demonstrated that a race of slaveholders are seldom, if ever, reached in that way. They form a distinct class of sinners, requiring often other than Christian remedies to teach them to respect the rights of men. The moral or political forces, therefore, that can hope to accomplish its extinction, must not leave it alone to its own hateful meditations, but must grapple with it—without compromise, without concession—with the consistency of truth and the logic of an almighty purpose, determined that, in the Union or out of the Union, live or die, survive or perish, to unseat the bloody monster and trample him in the dust (applause).

To be generous with slavery, is either to underrate its power or welcome defeat; for it is not the weak and impotent thing that the discussions of the hour would have the masses believe, but a real power in the land, fortified by social, political and religious combinations, linked and interlinked with the selfish instincts of thirty millions of people, who need the most radical truth to be convinced that God pays, in the end, a better dividend than the devil.

To the great work of revolutionizing public sentiment are we now summoned, that this proud and guilty nation may be saved from God's avenging bolt of retributive justice; for not till tyrants and slaveholders can scale the battlements of heaven and drive God from his eternal throne, can they crush out in the black man's bosom his determination to be *free* (loud applause).

Mr. President, it is written on every page of the mournful and melancholy past, that the slave is either to walk to liberty by a generous restoration of his rights by those who have robbed him, or else through a sea of blood over the broken body of the slaveholder. If this is to be the end of slavery, and there is no escape from the dreadful necessity of revolution, then, I say, the sooner the better; and may God speed the right! (Loud applause.)

THE ENGLISH UNITARIANS AND AMERICAN SLAVERY.

SYRACUSE, July 16, 1860.

To the Editor of The Christian Inquirer.

I WAS glad to see, in your paper of last week, some account of the proceedings of "The Western Unitarian Christian Union," at their half-yearly meeting in Bridport, England, on the 23d of May. I have the happiness to be personally acquainted with some of the members of that association. I know the earnestness of their faith, and the fervor of their love.

At that meeting, the following letter on the subject of American slavery was read, adopted unanimously, and "a copy of it transmitted to Rev. J. F. Clarke and S. J. May, with the request that they will communicate it to the ministers and Churches of our faith in America, in whatever way may seem to them most desirable."

I have not exchanged a word with Brother Clarke upon the subject, but I cannot doubt he will concur with me in the propriety of publishing the letter from our English brethren in *The Christian Inquirer* and *Christian Register*, and in requesting our brethren—the Unitarians of these United States—to ponder the matter and spirit of this letter, that they may be prepared to respond to it in a becoming manner, at our Autumnal Convention. Yours truly, S. J. MAY.

TO THE MINISTERS AND CHURCHES IN THE UNITED STATES OF AMERICA.

DEAR BRETHREN: The best hopes and promises of the glad spring be with you, and the sure fulfilment of them through the future of the year.

The spring of Christian hope is ever with you, budding, blossoming, and giving promise of ripe, rich and precious fruit. The summer and the autumn are with you, too, enlarging to Gospel magnitude, and ripening to Christ-like fulness of excellence that most glorious fruit of love, which is our Father's own essential attribute.

Your doctrine, as ours—thanks be to God for his unspeakable mercy, that he has so clearly revealed it to our hearts and understandings—is, that love is the fulfilling of the law, the bond of perfectness.

Your experience, brethren, is it not also the same as ours—that the deeper this love dwells in the heart, the more purely it flows forth towards its appointed objects; the more widely it spreads, reaching to our kindred of all degrees; the more it matures, cheers, invigorates, and prepares for every hardest duty our own spirits?

Your cause for depression and shame, is it not also, the same as ours—that our love is not so fervent and so pure as God has put it in our power to make it; that it stumbles at hindrances, and is afraid of difficulties; that it bows before selfish interest and timid fears; that it hides itself behind faith, and dares not take its saintly precedence of hope; that it is too apt to shrink within the precincts of the Church, instead of going forth, widely as the love of God, all-encircling as his everlasting arms of mercy; that it fails just where the distance, or the lowliness, or the degradation, or the oppression, or the agonized sighs and groans of men should make them its special objects?

We often mourn and are sad, because of these things, and feel how blessed it would be if the clear and holy doctrine revealed to us would come out in as clear and holy practice, recognizing no hindrances, acknowledging no difficulties, rising superior to interest and fear, and shining with its own heavenly radiance and warmth, wherever the victims of the despotisms and cruelties of the world ask for its tender offices, with bitter tears and anguish.

A spring of heavenly promise is opening on the long and benumbing winter of American slavery. Hearts are beating; imagination takes a strong and upward flight; hands clasp hands, and eyes flash forth brilliant scintillations of hope. The labors and sacrifice of years have not been in vain; the martyrdoms of the apostles of liberty promise a like effect with those of the early disciples of Christ, when the blood of the martyrs was the seed of the Church. This opening spring for the downtrodden bondsman needs but a little more of the infinite love of God, shining through human hearts in true words and deeds, to burst forth into the fervid summer, wherein grow all precious things of the Spirit—not least among them the ineradicable conviction of the inalienable right of every man to life, liberty, and the pursuit of happiness—to mellow into the golden reign of autumn, when God's husbandry is gathered into his garner.

Brethren, are not your souls enlarging with the divine effluence? Are not your hearts opening daily to receive more and more of the warm tide of love? Are you not willing—nay, prayerfully decided to be channels of the infinite mercy, whose source is the one God and Father of us all? Will you not lay all worldly considerations aside, and pour the full stream of your sympathy, the living chorus of your voices, the deep, human tones sounded from the recesses of your individual spirits, into the sacred cause of your enslaved fellow-countrymen, and by God's grace, aid the bursting of the spring, the opening up of summer skies, the ripening of the fruit of the tree of liberty, the laying up for the wronged and spoiled a plenteous store of the freedom of the sons of God for life's winters, which come to all, wherein, amid creeping shadows of death, the festival of our blessed Lord shall be celebrated, bringing glad news of salvation for all people?

We do not, dear brethren, admonish you; we ourselves need to be admonished of many things. We have not earned any right to cast reproach. We dare not speak of indignation and condemnation; we have no mission to judge, for all judgment is of the individual conscience and of God. But, as inheritors of a like precious faith with yourselves, we exhort and encourage you to throw in the whole weight of your ministerial and congregational influence, the whole burden of your sacred office and union, the whole warmth and vitality of the divine and glorious truth of which you are trustees, the whole love which wells up in your hearts, from the Infinite and Eternal Source of Love, into that cause which must first be triumphant before the Church or the State, in your great land of promise, can do their proper and noble work for your ever-growing population.

You have not to ask, "Who is my neighbor?" There are four millions of your neighbors, groaning in bondage, wounded and half dead, smitten in their tenderest and most vital places, robbed of their dearest rights. What a gracious opportunity is afforded you of being more than good Samaritans—of not only saving the earthly frame, but devotedly aiding to give that freedom without which none can live true human lives before God and men!

And now, brethren, "we commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified."

On behalf of the members of the Western Unitarian Christian Union, assembled at their spring meeting,

We are, your faithful friends and servants,

JOHN BOWRING, Chairman.
EDWIN CHAPMAN, Treasurer.
WILLIAM JAMES, Secretary.

Bridport, May 23d, 1860.

THE COOLIE TRADE.

SOME official correspondence has recently been laid before the British Parliament, in relation to the traffic in coolies, which confirms all that has ever been said in relation to the abominable character of that trade, as carried on in the ports of China. It shows the system to have been one of kidnapping, either by force or fraud, for the purpose of selling the poor wretches who were inveigled or forced on board the receiving-ships, into slavery in Cuba. And so exasperated had the Chinese at length become by the barbarities which were practised upon the unsuspecting and the ignorant of their people that there was some fear, a year ago, that their indignation would find vent in a popular rising. The exigency of the case was met by Laou, the acting Governor General of the Two Kwang, by substituting a system of free emigration.

Mr. J. G. Austin was authorized by the British Government, under the sanction of the Chinese authorities, to conduct at Canton the emigration to the British colonies. The experiment was in one way entirely successful. By the middle of March last, Mr. Austin had despatched to British Guiana 1,567 men, 229 women, and 108 children. In some instances, whole families were taken out, and in one case, a whole village emigrated. The proportion of women to men may seem small, but it is not larger than usually attends a voluntary emigration, where the intention is, whether ever carried out or not, of returning to their own country.

All this is encouraging, though little more than what we have published before. Unfortunately, however, it is equally true that the abominations of the coolie traffic have continued as great as ever in the hands of unscrupulous Frenchmen, Spaniards, and Americans, who have kept receiving-ships open at Whampoa and Macao, into which the hapless wretches were entrapped or forced by pimps among their own countrymen whom foreign pay could seduce to engage in this villanous business. Nor is it easy to see where lies the remedy. If the English open an emigration-house at Canton, the French may do, and have done, so also; and it is said that an American agent for a Cuban house has done the same thing. Undoubtedly Chinese emigration to the British West Indies is or may be, under proper restrictions and regulations, a very good thing both for the coolies and those who want their labor, and just as undoubtedly Chinese emigration to the Spanish West Indies or to the slave States of this country, though a very good thing for the slaveholders, is a very bad one for the coolies. Till the Chinese themselves shall learn to discriminate, and shall understand that no emigration-house in Canton, or any other Chinese port, is trustworthy except it have the sanction of the British Government, there must be inevitably a great deal of suffering to this class of people, and the coolie traffic will remain essentially the same as the slave trade.

A letter from Lord John Russell, in this correspondence, urges with much earnestness the placing the coolie traffic on a legitimate basis, as a sort of offset to the African slave trade. Though he gives a very favorable account of the present condition of that

point out his faults and magnify them, without the aid of an anti-slavery journal? Must the friends of the cause all over the country be pained and humiliated by the scandalous manner in which one anti-slavery preacher treats another? *The Independent* is provoked at the idea of Dr. Cheever being recognized as the only faithful minister who brings the Word of God to bear upon the sin of slavery. We do not wonder that it should be *somewhat* provoked. But why did not Mr. Sloane and the other faithful ministers of New York take offence? Because they honored the man and loved the cause more than they cared for their own reputation. Why should Dr. Thompson be so unforgiving, when older soldiers in the campaign than he is pass it by without notice? Why is it that he is so bitter and resentful against his ministerial brother? Is it jealousy of his fame, or is it because Cheever condemns his policy in upholding the American Board in propagating a slaveholding religion among the Indians?

It is with pain we make these remarks against the course of a paper which has so many merits. But feeling it to be a Christian duty to acknowledge and defend the reputation of the Lord's people, when they are striving to do the Lord's work, we cannot refrain from rebuking their assailants, whether they appear among avowed enemies or professed friends. The anti-slavery press of the nation should unite in condemning *The Independent* for its ungenerous treatment of Dr. Cheever. It blames the Church of the Puritans for sending to England for pecuniary assistance in keeping up their organization. Why did it not blame Dr. Waddington of England for coming to America and lifting contributions to build and equip a church in the city of London? Instead of this, it gave aid and comfort to Dr. Waddington when he compromised his English principles and bowed down before the American Moloch for the sake of money, and severely reproved Englishmen at home who frowned upon Dr. Waddington's dereliction of principle.

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, AUGUST 25, 1860.

CORRESPONDENTS will greatly oblige us by a careful observance of the following directions, viz.:

Letters enclosing matter for publication, or relating in any way to the editorial conduct of the paper, should be addressed, "EDITOR OF THE ANTI-SLAVERY STANDARD, No. 5 BEEKMAN STREET, NEW YORK."

Letters enclosing subscriptions, or relating in any way to the business of the office, should be addressed, "PUBLISHER OF THE ANTI-SLAVERY STANDARD, No. 5 BEEKMAN STREET, NEW YORK."

THE LATE BRITISH OUTRAGE.

LORD BROUGHAM has much to answer for; more than we had reason to suppose from the first accounts that reached us of the violence he offered to the national sensibilities of Mr. Minister Dallas. We are willing to accept his lordship's explanation that he had no set purpose of lacerating the feelings of the personified Republic by calling to the notice of its Representative Man the fact that the Statistical Congress had among its members one of that race who, according to the *dictum* of the highest Court of American judicature, have no rights a white man is bound to respect. Possibly, Lord Brougham regarded this as a Statistical Fact not unworthy of being brought forcibly to the notice of the Association, and so made Mr. Dallas the unwilling medium of its communication. Perhaps he was moved to do this the rather that Mr. Dallas had just before, in his Ambassadorial capacity, applied this newly developed maxim of American law to a party of respectable colored persons, whom his lordship had thought good enough for his own personal civilities, by refusing to give them their passports to travel on the Continent. However all this may have been, and whatever weight we may be disposed to give to the explanation of the eccentric nobleman, we cannot entirely excuse his want of consideration for the delicate susceptibility of the American temperament, which has been so cruelly rasped by his conduct in this affair that debilitated Democratic and Belleverett editors still continue to seek relief for their sufferings in almost daily screeches and squalls of agony.

This were bad enough if the mischief ended here. But, so far from this being the case, the American nation lost, in consequence of Lord Brougham's misbehavior, their sole and single delegate to the Statistical Congress! For Mr. Dallas was only an invited guest or honorary member. One ewe lamb only had Uncle Samuel in that fold—if a slight metaphorical confusion of genders may be pardoned to the mental excitement under which we write—in the person of Mr. A. B. Longstreet, of Georgia, who withdrew instantly the light of his countenance from the Congress, to testify his resentment of the wound thus dealt to the national heart. This was hard upon the Congress, and harder yet upon his country, for who can tell what enlightenment the statisticians of the world might have received from this Georgian pundit as to the inherent sinfulness of skins not colored like their own, and what glory might have redounded to the Great Country he represented? Perhaps his array of facts might have utterly conquered the prejudices of that learned body and converted it to the orthodox American faith, and even changed the countenance, though not the complexion, of the interloping Dr. Delany, and sent him away abashed and overwhelmed with a sense of his unworthiness. While we commend his spirit, we cannot but lament the loss which it entailed on the interests of the science in whose service that assembly had gathered itself together. And they have themselves only to blame for it, for Mr. Longstreet expressly admits the sufficiency of Lord Brougham's explanation; it was the reception his lordship's remarks met with from his associates which determined him to visit them with this afflictive dispensation. Had they "received the remarks with a silent smile," he never would have left the Congress. "But the plaudits came like a tempest of hail" upon his spirit. He has too much spirit "to thrust himself into any company upon charity." He would have been received, no doubt, "but why? Not from personal respect to me or to my country, but to avoid schism in the Society—to preserve its popularity."

Unhappily for our afflicted countryman, he is included in that column of the statistical returns of our Census which contains the small number of the inhabitants of his native State who can read and write. For not only Presidential candidates have to lament finding themselves in this category, as hath been often set forth in our columns by our esteemed Boston Correspondent, but men of less lofty aspirations have had occasion to mourn the fatal facilities of their education. Mr. Longstreet was moved and seduced by some diabolical instigation to pour into the ear of the pensive public no less than two columns of type, through the cruel favor of the London *Morning Chronicle*. We cannot say that it is creditable to his teaching in the English tongue. Indeed, if any one will analyze the sentence we have already quoted, it will be seen that his rhetoric is not impeccable. Had he not informed us that his years do not fall much short of those of Lord Brougham, we should have thought that the A. B. which precede his patronymic should have followed after it, indicative of a recent dismissal from a Southern College; though it must be said that his style savors rather of the Sophomore than of the graduate. After disposing of the particular grievance which inspired his epistle, he proceeds to the general glorification of his country, in a style not beneath that of the average of rural Fourth of July orations. He then informs Great Britain that the slavery of America "is not a creature of her own begetting." "It was forced on her against her wishes, her prayers and her protestations—screwed down upon her, pressed into her, until it has become incorporated with her very being." We are to suppose, then, that Great Britain compelled the ancestors of the present slaveholders, by force and arms, to buy slaves whether they would or no! It was very wicked in the mother country not to stop the traffic; but no black men would have been brought to the Southern market then, any more than now, if there had not been white men willing to buy them. He then calculates the money value of the slaves, and argues the impossibility of emancipation from the *argumentum ad crumenam*, or the argument to the breeches-pocket. The West India experience he disposes of summarily. "Look at your freed men in the West Indies. In the face of the thunderbolt, I would assert that our slaves are infinitely healthier, holier and happier than are your freedmen!" He protests against all denunciation of our country because of slavery, and illustrates his point thus eloquently: "It is like denouncing a man because he carries an incurable disease; and, coming from British lips, it is like stabbing a man, and, *while catching his blood to work into puddings*, abusing him for bleeding, and crying out all the time, 'Cure yourself! cure yourself! or keep out of decent company!'"

Of course, this epistle would not have been complete if it had not contained an exegesis on the Gospel of Slavery according to Philemon. But we will spare our readers that portion of the tractate. He then returns to the original distress, and wriggles in a manner which shows that a flayed eel is a pachydermatory animal compared to a slaveholding American in foreign parts. He has his revenge on the ungrateful island, however. As that was his first visit to her inhospitable shores, it shall also be the last. London, too, is withered by his avowed preference for Liverpool. "Farewell to thee, London, for a short time! One more brief look at thy wonders, and then farewell forever! Another visit to Liverpool. I like her better than London because she likes my people better." Mr. Longstreet concludes his epistle with an interjectional torrent of notes of admiration. "As Abraham, Isaac and Jacob, slaveholders, are in Heaven, I hope to get there too! May I meet them all there! But whither am I wandering! Liverpool! Another look at Liverpool, another benefice to the English Cunard line, and then farewell to Europe forever and forever!" And so endeth the first and last lesson of Longstreet to London. We congratulate our sensitive fellow-citizen on having the English Cunard line on which to bestow his "*benefice*." Sir Samuel Cunard (whose Sirdom Mr. Punch doubted because of what we are about to state, thinking he must needs be a Yankee and not a Bluenose)—Sir Samuel Cunard having virtually endorsed the action of his agents in refusing to the same colored party above referred to the cabin privileges they had paid for, certainly deserves the patronage of Mr. Longstreet and all his tribe. Our readers may remember that Lord Brougham brought this case to the notice of the House of Lords, thus adding another insult to the many he has heaped upon us. Happily, Lord Granville told him that there was no remedy for it—so that war is not likely to ensue on that ground. Mr. Longstreet, we may hope, will soon be restored to his native country, which we are happy to know (ill-natured as it may seem to England) that he will never leave again. His letters will be quite as entertaining and edifying on this side the Atlantic, and there will be no danger of their being taken as a specimen of the sense, temper and style of American men of science.

THE TEXAS FRIGHT.

WE find in the New Orleans *Delta* some later reports of the "Reign of Terror" in Texas, which that journal, with the recklessness of truth that characterizes the Southern press in everything relating to such matters, describes as "the effect of the tampering of *Abolitionists* with slaves." Thus far, we have not seen a particle of evidence that Abolitionists have had any agency whatever in these acts of incendiarism, while there is much reason to suspect that the whole affair is a deep-laid scheme of desperadoes in the employ of the slave-holders, who, for political purposes, are seeking to fasten the responsibility of their crimes upon Northern Abolitionists and Republicans.

From The N. O. Delta.

We give below some additional intelligence of late acts of incendiarism, etc., brought by last night's steamer. *The Fairfield Pioneer* extra, of the 7th, has the following:

"Mr. Teague, a printer in our office, has just arrived from Tennessee Colony, Anderson County, and brings the news that he witnessed the hanging of five white men in that place, on Sunday, the 5th instant, who were proved to be guilty of inciting insurrection among the slaves of that neighborhood. Their names were Antney Wyrick, and his cousin, Alford Cable. They were engaged near the Colony at their trades of wagon making and blacksmithing, where they have been living for three or four years. Wyrick had been previously taken up for harboring and selling liquor to negroes. Negroes were found in the possession of fire-arms and strychnine, furnished by these men. They were taken up and severely whipped, and made to divulge much in relation to the insurrectionary movements. Other white men are implicated, and their cases will be investigated and attended to as soon as practicable.

"A negro near Science Hill, Henderson County, about fifteen miles from the Colony, was also hung on the same day, and much excitement was prevailing in the neighborhood."

We cut the following from *The Fort Worth Chief*, of the 1st instant:

"We learn that a preacher by the name of Buley was hung at Veal's Station last week, for being an active Abolitionist. A majority of three hundred men condemned him. This is decidedly an unhealthy climate for all such, and we would advise all of that kind to remove instanter."

We take the following from *The Brenham Ranger* of yesterday:

"A few days since several negroes were arrested on Mill Creek, in this county, who acknowledge to their having poison, given them by white men, for the purpose of poisoning their owners and families, and that the day of election was the time fixed for a general insurrection. They also implicated some negroes about town as being concerned in the murderous plot."

We cut the following paragraph from *The Belton Democrat*:

"We understand that several Abolitionists have been quietly hung in Northern Texas—the object being not to spread such facts until they secure many others, whose names have been revealed by appropriate Committees. We devoutly trust every one of the midnight incendiaries may be secured and hung. Nothing else will stop their murderous work."

It is not unlikely that the following paragraph from the Chicago *Press and Tribune* affords a clue to the cause of these acts of incendiarism and murder.

"A well informed correspondent writing from St. Joseph, Missouri, says: "Meeting, a little while ago, with an account of several fires in Northern Texas, I was reminded of a fact which it may be well for the public to know. Some time ago, certain leading men in this State, known to be connected with the Blue Lodges, of Kansas invasion notoriety, were heard to say, that in order to defeat the Republican party it would be necessary to get up another John Brown raid upon the South, and that this would be done at the proper time. When it was suggested that a step of that character would result in the loss of life to many innocent persons, answer was made that a few lives were nothing in the scale, compared with keeping the Federal Government in the hands of the Democracy and of the South." Our informant writes that it is his belief, that the numerous fires which have recently occurred in Texas have been mainly the result of the unparalleled drouth which has prevailed there, by which the whole country has been rendered as inflammable as the contents of a tinder-box. He further believes that the Blue Lodges of Western Missouri have a scheme on foot for a sham raid upon some portion of the South; and that the *denouement* may be expected just in time to have its influence upon the Presidential election."

A Texas correspondent of *The Tribune*, writing after "due and full inquiry" respecting the occurrences that have caused so much excitement, says:

"These events have, in my opinion, no connection with anti-slavery movements at the East. The frontier parts and dividing lines of new States are always subject to the accumulation of a class of persons who are fitted and ready for every variety of excitement and crime. Texas and Arkansas (although peace and order and security of property and person now generally prevail in all of the settled and developed parts of these States), on their western frontier and dividing lines have a goodly proportion of this wild and violent population, including also horse and cattle thieves, negro thieves and roadside robbers. An association of them, well organized and appointed, exists, and their modes of operation have been attended with a great amount of success. It is to this band of villains that the Indian troubles on the extreme northwest frontier of Texas are attributable. Some of the band go into the neighborhood, seek work, obtain employment, and remain long enough to secure sufficient knowledge of the lay of the land, the stock of horses, etc. Subsequently, one or two of them will come down with a body of Indians, and drive off the stocks of horses and mules, and commit other depredations. The injured people, without discrimination, regarding all Indians as enemies, have broken up the well-arranged reserves and towns of the peaceful and friendly Indians on the head of the Brazos river, who would, if permitted to remain, have proved a barrier to the incursions of the Prairie and Mountain tribes. The slave disturbances among the Choctaws and Cherokee Indians, in the territory of the United States in Arkansas, are owing also to this organization planning and effecting variance between the slaveholding and non-slaveholding Indians; the former, in alarm, sell those negroes, and these disturbers purchase them very low, bring them to Southern Texas, and realize large profits. There are now a great many Indian-reared negroes in the cotton plantations on Old Carrey, Colorado and Brazos rivers, near the coast.

"Intending to avail themselves of the confusion and alarm that would result from a negro insurrection, in an extended sacking of the country near to Dallas, inhabited by wealthy people, they incited the negroes to an insurrection on the first Monday in August, when every one nearly would be absent from home at the State election; but two or three members of the clan, who had suffered at Dallas, giving rein to their passions, commenced devastating the country before the day appointed for a general movement. All hope of a successful insurrection is futile. All white people—Abolitionists (of whom there are many in the Northern counties of Texas) as well as others—would be compelled to join and put it down, for there would be no controlling the negroes."

TWO PICTURES.

WE present two pictures, leaving our readers to judge which is most Christian in its spirit, and most creditable to the religious enlightenment of the present age.

I.

From The Congregational Herald.

PRAYER FOR THEODORE PARKER.

In a praying circle of ladies held in the parlor of a prominent citizen of Boston, a few years since, Theodore Parker, then in the height of his popularity, was made the subject of special prayer. The ladies also agreed to, and did, pray for him daily in secret. They prayed earnestly that he might be stopped in his preaching of ruinous error, and brought to a knowledge of the truth as it is in Jesus. While they were thus praying, the announcement was made in one of their meetings that, on a previous Sabbath, he had been unable to preach, because prostrated by sickness. The news startled them. They began to see that the Lord was about to answer their prayers, though in a different manner from what they had expected. And it is a fact worthy of notice and record, that from that time Mr. Parker's voice was effectually silenced: a few times only after that did he preach; a disease fastened upon him which took him from his congregation and his country, and into eternity.

Was not this one among the numerous answers which God gives to special prayer?

II.

A friend sends us the following extract from a sermon preached by Rev. Nathaniel J. Burton, Pastor of the Fourth Congregational (orthodox) Church at Hartford, Connecticut:

"Theodore Parker, it seems to me, has propagated some enormous heresies; but he died the other day in far Florence, and as I sat in my dark room the other evening and thought of him gone, I could not for the life of me raise a curse against him. His awful sarcasms, his violences, his disrespect of what, to my feeling, is the holy gospel—all these things dropped from my thought, and I remembered only his ever-fervent humanity, his memorable eloquence whenever any right of man was violated, his championship of the slave, his voice of mournful remonstrance and indignation which rose above Boston, and rung and tolled like a deep bell, when men-hunters seized fugitives clinging with both hands and all their might to the horns of the old New England altars of liberty; his woman's heart for the wants and woes of the widow and orphan, the drunkard, the prostitute, the disappointed, the dying, and all the pitiful children of crime and ill luck; his love of whatever is beautiful, his more than soldierly courage, his unspeakable abhorrence of pretension and insincerity—these were what I remembered; and I wanted to get up and pronounce before you here, at an hour's length, a tender eulogium of that large, brave man, called away in his early autumn prime. Thus placable are we toward the dead, whose dying touches us."

—Mr. Parker's friends have supposed that adequate cause for his illness and death was discovered in the imprudence which overtasked mind and body in zealous, untiring devotion to the service of humanity; but, if we are to believe the pious correspondent of *The Congregational Herald*, he was "effectually silenced" by death, in answer to the "special prayers" of a circle of orthodox ladies in Boston! Of the views of God's character which this statement implies it is not, perhaps, our province to speak; but we cannot help saying that if the ladies referred to have the "power with God" that is claimed for them, it is a pity that they cannot be persuaded to excercise it in behalf of some really humane and worthy object. Suppose, for instance, that they could be induced to pray unitedly for the conversion to Christianity of Dr. Gardiner Spring, Dr. Southside Adams, or Dr. Lord, or some other distinguished champion of slavery. We would not so impose on the necessary limitations of even *their* faith as to ask them to take the burden of *all* these expounders of the Lower Law at one and the same time, and we do not care which of the trio they select for the first experiment. We wish it understood, moreover, that we do not desire the sickness or premature death of either of those venerable preachers of Atheism, but that they may turn from their evil ways and live.

We fear, however, that the ladies in question would object to our proposition as introducing into their praying circle a "controverted topic," and that the "prominent citizen of Boston" who bade them welcome to his parlor for the purpose of asking God to put "a hook in the jaws" of Theodore Parker, might be unwilling to open his doors for an object which, we must confess, is not likely to meet "the approbation of all evangelical Christians," and might even tend to disturb the delightful harmony that now prevails among them!

SENATOR SEWARD IN BOSTON.

HON. W. H. SEWARD, on arriving in Boston, one day last week, was warmly greeted at the railroad station by a crowd of his political friends. A barouche, with four handsome white horses, was in waiting. It contained Senator Wilson, Hon. Charles Francis Adams and Mr. W. E. Bicknell. Mr. Seward was conducted to the barouche and duly escorted to the Revere House. Bowdoin Square, in front of the hotel, was filled by an enthusiastic crowd of people, who evidently intended to "call out" the New York Senator if possible; and they were not disappointed. Gov. Banks soon made his appearance on the famous balcony from which Webster called on the citizens of Boston to conquer their prejudices, and, after a brief address, introduced to the assembled multitude the man whom they were all so anxious to see and hear. The cheering having subsided, Mr. Seward made a brief address. After alluding to the scene before him as a "surprise," and assuring his auditors that his journey "had for its object only the performance of a duty of friendship, and had been commenced, prosecuted, and hoped and expected to be ended in a manner entirely private," he said:

"I certainly have not besought and have not desired any demonstrations of consideration at all. There are many reasons why I prefer to seek satisfaction for the attempt to perform my duty, in my own conscience and not in the plaudits of my fellow-men. But it is God's will that we must be overruled and disappointed, and I have submitted with such grace as I can (applause).

"Fellow-citizens, I have endeavored all along the road—for this, I think, is the seventh or eighth time that I have been called upon to meet a kind and cordial welcome in this day only—all along I have endeavored to treat it as a light and trivial affair, trusting that those who have been so exceedingly kind to me would believe after all that there was gratitude, unexpressed and strong, concealed under all these expressions of a simple, honest, good nature. But, fellow-citizens, the case is altered when I come upon the soil of Massachusetts. I cannot say that I have a veneration, though I have a profound affection, for the State of Vermont. Her statesmen are not my teachers, her people are but my equals, and although I honor them and respect them and love them for their fidelity to the interests of the country and to the cause of justice and humanity, they are still but my fellow-laborers in the vineyard. I can say of New Hampshire that I know none of her statesmen or her sons who were earlier in the field than the statesmen and sons of New York. I can say the same of the State of Maine. Great and noble as the works are that have been done in those States by the champions of human rights, I am their equal. I receive their cordial welcome as the expression of an esteem for an equal. But it is altogether different in the State of Massachusetts. Here I can play no part; I can affect no disguise; I am oppressed because, although not a son of Massachusetts, nor even of New England born, I feel that, and know it is my duty to confess that, if I have ever studied the interests of my country and of humanity, I studied in the school of Massachusetts (great cheering). If I have ever conceived a resolution to maintain the rights and interests of these free States in the Union of the Confederacy, I learned it from Massachusetts (cheers). It is twenty-two years ago, not far from this season, when a distinguished and venerable statesman of Massachusetts had retired to his home, a few miles in the suburbs of your city, under the censure of his fellow-citizens, driven home to his quarters by the pelt-ings of a remorseless pro-slavery people, that I—younger than I am now, of course—made a pilgrimage, unmolested in its progress, from my own State to the sage of Quincy (applause), there to learn from him what became a citizen of the United States, in view of the deplorable condition of the intelligence and sentiment of the country under the power of slavery. And there I have received, and thence I have derived, every resolution and every sentiment that has animated and inspired me to the performance of my duty as a citizen of the United States, until this time. I know, indeed, that it has not always been popular, even in the State of Massachusetts. I know that citizens of Massachusetts, as well as citizens of other States, have attempted to drive the disciples of that illustrious teacher from their system and from their policy; and it is to-night that I am free to confess that whenever I met any man, wherever he would be found, whether he was of Northern or Southern blood, whether of the solid men of Boston or of the light men of Mississippi, I sought to commune with his spirit, and learn from him, whether the thing in which I was engaged was well and worthily done (cheers). What a commentary upon the wisdom of man is read in this single fact, that fifteen years only after the death of John Quincy Adams, the people of the United States, who hurled him from power and from trust, are calling to the head of the nation Abraham Lincoln (cheers), who confesses the obligation of that higher law which the sage of Quincy proclaimed, and avows himself, for weal or woe, for life or death, a soldier on the side of freedom in the irrepressible conflict between freedom and slavery (laughter and cheers).

"This, gentlemen, is my simple confession. I desire now only to say to you that you have arrived at the last stage of this conflict before you reach the triumph (cheers) which is to inaugurate this great policy into the government of the United States (great cheering). You will bear yourselves manfully. It behooves you, solid men of Boston—if you are here—and if you are not here, then the lighter men—all the men of Massachusetts—to bear onward and forward first in the ranks the flag of freedom. I am somewhat turned about, I confess to you, by the strange tongues and dialects which I hear, but I believe that I shall speak correctly if I say that I have been down East; and I bring the assurances from that quarter, that the whole East is coming to this conflict with the resolution, the determination and the confidence of victory (applause). I should not allude to my State, were it not that I have heard some Democrats make strong claims upon a popular vote in the State of New York. I have not often been mistaken, but I will venture to correct these remarks, which of course are made in ignorance of the truth, by saying to you what I said to the Republicans of Maine, when they told me that it was moderate in them to say that they would have 20,000 majority for Lincoln and Hamlin, that if you set their majority at their own figures, and then multiply it by four, you will approximate to the majority in the State of New York (great cheering). I have this same testimony to give you substantially in relation to all the free States, together with the assurance that, for the first time, this banner will be unfurled with slavery in many of the slave States (applause). But let not your thoughts or expectations be confined to the present hour. Tell your fellow-citizens that with this victory comes the end of the power of slavery in this country. I think I may assume that a Democrat is a man who maintains the creed of one or the other of the branches of the Democratic party at the present day; and assuming that to be so, I tell you that the last Democrat in the United States is already born" (great cheering and laughter).

The "medicine of defeat" has evidently had a salutary effect upon Senator Seward. His backbone, that seemed for a time to be wavering under the pressure of political temptation, has acquired its former stiffness and strength, and his voice, which lately mocked us with feeble euphemisms, rings out again the old appeal to the "higher law" and a fresh summons to the "irrepressible conflict." We will do him the justice to believe that he now sees and laments the mistake he made, in his Senatorial speech, in discarding the "form of sound words" that had carried terror into the camp of the Slave Power, and consenting, for once, in deference to the persuasions of some of his political associates, to affect the attitude and the language of a false and hollow conservatism. We are glad he has ascended to his old position, but we wish he had the boldness to go up to a still higher platform, to repudiate every compromise with slavery, and to summon the people of the North to the formation of a government free from complicity with its evils and crimes.

"DOUBLE SHUFFLE" OF THE INDEPENDENT.

THE course of *The Independent* in relation to Dr. Cheever and his mission abroad is an unsolved and unsolvable riddle to not a few honest people, whose eyes have never been opened to the simuosities of clerical and ecclesiastical management, and who therefore find it difficult to persuade themselves that a *minister*, especially if he belongs to the same denomination with themselves, *can* do anything essentially mean and base. This amiable class of persons were startled by the evidences of hostility to Dr. Cheever revealed in *The Independent's* cunningly-worded assault upon him a day or two before his departure from the country, but they cannot understand why, if that hostility be real, the editors of that sheet should at the same time speak of the Doctor in the language of panegyric. Simple souls! who have not yet discovered that ministers as well as politicians are sometimes expert in all the arts of deception and intrigue, and as adroit at "double shuffle" as the most skilful hand that ever manipulated a pack of cards. But the course of *The Independent* in this respect presents no puzzle to those who have carefully watched its movements, and who understand the object at which it aims.

We repeat what we have said more than once already, viz., *The Independent* and those who are coöperating with it intend to drive Dr. Cheever from the pulpit on Union Square, and then to compel him to choose between submission to the compromising policy of his clerical brethren in respect to slavery, and the impossibility of finding any other conspicuous and influential position as a pastor. They hope by this means to humiliate him and drive him back into the denominational traces, where they think he would be content, after such a hard experience, to follow their example of conciliation toward slaveholders and the apologists and champions of bondage, and to preach against slavery in such a way as to create no unpleasant excitement.

The fact that Dr. Cheever is employed as a "Special Contributor" to *The Independent* has been, not unnaturally, supposed by many to imply that the *editors* are friendly to him and willing, if not anxious, to enrich their columns with the productions of his pen. This, however, is a mistake. If the editors were also the *proprietors* of that journal, Dr. Cheever would probably be excluded therefrom as quickly as they would *like* to exclude him from the pulpit on Union Square. His communications on slavery are to them as gall and wormwood, and they would not print them if they could help it; but, if current rumor is not at fault, the proprietor is of a different mind.

But it may be asked, if the editors of *The Independent* are thus opposed to Dr. Cheever, why do they stultify themselves by professions of personal regard and admiration for him? We answer: To blind the eyes of orthodox Abolitionists in Great Britain to the malevolence of their designs against him. It is an essential part of the policy of the compromising leaders of the Congregational denomination in this country to *seem* to their British brethren to be heartily and earnestly opposed to slavery. Fearing that the tide of anti-slavery feeling and enthusiasm likely to be created on the other side of the water by Dr. Cheever's labors may flood *them* with rebukes for their shortcomings, they are exceedingly anxious that it should be understood over there, beforehand, that his fidelity and zeal are measured exactly by their own; that, in short, in the type of his anti-slavery, he is no "Abdiel, faithful found among the faithless," but only "a *product* and *representative*" of the Churches! And so they insult him with the language of panegyric at the very moment when they are striving to defeat his most cherished plans and hopes, and when they would fain persuade the people of Great Britain that he designed to ask for money upon false pretences! If the orthodox Abolitionists of Great Britain do not see through this hypocrisy and rebuke it with a stern voice, it shall not be for lack of effort on our part to enlighten them.

The efforts to dislodge Dr. Cheever from his pulpit, though backed by large wealth and connived at by men who were bound by every sentiment of honor and every principle of justice to stand by him, have thus far been ineffectual. Those efforts, inspired at first by pro-slavery malignity, have been aided by the influence of men making high professions of anti-slavery principle and feeling, who could not endure that their own lack of earnestness in the cause should be revealed and rebuked in the light of his example. The Church and Society of the Puritans are now, by an overwhelming preponderance of numbers, united in the determination to support their pastor; but so many of the wealthy members have seceded that they may not be able, without outside help, to stand their ground. The editors of *The Independent* and their coworkers, at this crisis, in order to cut them off from all chance of getting the help they need, and thus finally force Dr. Cheever into some ecclesiastical *Coventry*, where his example will have less power to annoy them, set up the cry that his Church is involved in controversies about matters having no connection with the subject of slavery or the pastor's fidelity in denouncing it. Not one of those who set up this pretence is ingenious enough to state what are, or rather what have been, the difficulties in that Church, without convicting himself of mendacity. Dr. Cheever's opponents have indeed sought to mask their hostility under various pretences; but, in spite of every disguise, the real question has been distinctly seen to be this, viz.: Shall Dr. Cheever be sustained in his anti-slavery course in the pulpit on Union Square, or give place to some one whose preaching will create no excitement on the slavery question in this great centre of commercial and religious influence? The hope of the editors of *The Independent* and of those identified with their policy of compromise is, that the orthodox Abolitionists of Great Britain may be deterred, by the fear of being mixed up in a local and personal quarrel, from giving Dr. Cheever the aid he seeks, and that, consequently, he may come back disappointed and discouraged, to find it as impossible to obtain aid at home as it was to procure it abroad; and that then the forces arrayed against him may be rallied for his final overthrow. If the friends of the anti-slavery cause in Great Britain only knew the importance of the issue involved in this struggle, they would, we are firmly persuaded, unite as one man to defeat this scheme of treachery and fraud.

"A PASTOR BECOME A POPE."

WE call attention to the extract, in the Pro-Slavery department, from the Editorial Correspondence of the Chicago *Congregational Herald*, wherein the difficulties in the Church of the Puritans are attributed to "the pastor's perversity of will, amounting to practical papacy and moral lunacy." We infer, from internal evidence, that the letter we quote was written by Rev. William W. Patton, formerly of Hartford, but for some years past pastor of a Church in Chicago and associated in the editorship of *The Congregational Herald*. We confess that we read the letter with as much surprise as pain, for we had expected, from Mr. Patton's antecedents, that he would be found among Dr. Cheever's friends. This, however, is not the first example of a young minister, with noble anti-slavery impulses, "running well for a season," but "hindered" at length by ecclesiastical entanglements, or blinded by clerical ambition. The man who consents to subordinate the claims of the anti-slavery cause to the interests of a sect is likely to betray it sooner or later.

Dr. Cheever's "practical papacy and moral lunacy" are revealed, of course, in his stern and uncompromising denunciation of slavery as a sin, in his faithful exposure of the guilt of the Church and ministry in consenting to be the "bulwarks" of its defence, and in his determination not to surrender his pulpit at the bidding of cotton piety and conservatism.

The pretence that Dr. Cheever has exhibited a popish spirit, that he denounces men from the pulpit "in the harshest manner and in the bitterest terms," merely because they differ from him in judgment, and "pours out all the seven vials of wrath on Christian men who do not see the wisdom of a particular measure," is without the slightest foundation in truth. Such, however, are the accusations which false-hearted men brought against Jesus and his Apostles, and which have been cast at every bold Reformer since their day. "It is enough for the disciple that he be as his Lord. If they have called the Master of the house Beelzebub, how much more shall they call them of his household?"

LETTER FROM THADDEUS HYATT.

WE very cheerfully give place to the following letter, forwarded to us for publication by Mrs. Chapman, knowing that our readers will give candid and patient heed to the arguments and appeals of a man who has proved his love of freedom by his willingness to suffer in her cause. In the conflict with slavery we cannot afford to suppress the earnest and heartfelt testimony of any true and faithful worker, who thinks he has discovered a new way of making a breach in the enemy's stronghold.—*Ed. Standard.*

NEW YORK, August 6, 1860.

MY DEAR MRS. CHAPMAN: I am just starting for Kansas, but must first go to Washington to look after my suits against the Senators, as well as to the material now being accumulated for the new phase of battle against slavery. The fact becomes to my mind every day more and more apparent, that this government originated in hostility to human slavery, and was meant to be organized upon a basis utterly ignoring all its claims, and admitting, for a time only, its evils, as "God winked" at similar ones of old.

The compact was made between sovereignties, *all* implicated in the same great wrong. A portion of those sovereignties, true to their compact, and to its *implied*, as well as its written, provisions, abolished slavery, *not waiting for death to abolish it!* This was the course of the North! The South was bound to proclaim the freedom of all within her borders upon the death *of the last of the then slaves!* She clamored (two States only) for the slave trade to 1808, because by this means only could she prolong the wrong. The sentiment against slavery had become too wide spread and deep by the years 1776-90, and onward, to then legalize into slavery the incoming generations as they were born; the fact was recognized that birth upon free soil, and Christian soil, made free men!

The North, more true to its instincts of justice and truer to the compact, set the slaves free, not waiting for the death of the last slave to prove her consistency to the doctrines of the revolution. The South, since that day, has advanced new doctrines—doctrines that the fathers never contemplated; and of course they did not, as they could not, have said or done anything in reference to a state of affairs which it had not entered into their imaginations to conceive of! If they can be blamed at all, it can only be for a temporary recognition of slavery; a recognition of an existing fact—but their recognition of it as a crime! Surely this ought to vindicate their glorious memories! They did not contemplate the enslavement of the rising generation! The provisions of the Constitution cannot fairly be wrested for such a purpose. We must not admit this. It is a great error to allow it. Fidelity to freedom, humanity and the facts of history forbid.

The North, every free State (at least of the "Old Thirteen") has the right to *demand* of the others their unconditional and immediate recognition (I use this term with a purpose) of the terms of the compact. My position is, that the compact among the Old Thirteen was made upon a state of affairs which, of necessity, shut out the idea of slavery in perpetuity. The slavery then existing was recognized through all the colonies as a slavery that ended certainly in the death of the then enslaved; and the legislation into slavery of any who were born upon her soil was an outrage and a crime which, though having been done by Maryland in 1715 (and perhaps by some of the others, but as yet I cannot say), was in violation of the theory of slavery as tolerated by British usages and common law principles, and was too monstrous for the advanced intelligence and humanity of the day that witnessed such men as Otis, Jefferson, Franklin and Rush; it could not be repeated then.

In 1761, James Otis began the agitation against slavery in Massachusetts; Jefferson followed in Virginia; the Quakers in Pennsylvania; Franklin in 1772-3; Dr. Rush in the same year; South Carolina in 1774 proclaimed against it. The men of that day, Jay, Hamilton, Mifflin, Patrick Henry, Madison, Washington and others, thought the crime stupendous enough, even upon its temporary basis of one generation! The slavery which they desired to see ended by some summary process has since ceased by the death of that generation.

That human beings, born upon American soil, could, by statute, be changed from freemen into slaves, was not a doctrine of the men of the Revolution. Such a doctrine is at war with the facts and the logic of that day, and none of the compromises of that period recognize so unjust and monstrous a theory, but all that was done and said by our fathers stands plainly against such a thing.

Now, why should we, in this year of our Lord 1860, when the fathers are laid to sleep, strengthen the hands and uphold the arms, and give countenance to the wicked and inhuman claims of this present "sinful and adulterous generation" by mistakenly perverting for their uses the examples or sayings of the fathers? If the fathers, any of them, did recognize the then existing condition of things, they did it as the present Emperor of Russia, of ever blessed memory, recognizes serfdom—as an existing fact, to be deplored and got rid of. And it is true, as was said of old, "leave slavery to itself and it will die out." It cannot perpetuate itself. The child of a slave is not a slave. Infamous judges have brought in Roman law to bolster up the new crime! The time has arrived for the free States to demand for the oppressed, through all the land, their just rights! This is the next step in the hour of God! Charlestown has only made herself historic with him who beheaded the Baptist. John Brown was the *avant coureur* of the new Dispensation.

The "let alone" doctrine, as applied to slavery in the States, must be abandoned. "Slavery, the creature of local law," is an invented lie, and must be resisted. It cannot and does not have any status by local law, though its cruelties may have. There is no slavery to-day in all this land, save as fraud and violence lord it over the free! The blacks of the South are to-day free, every one of them—judged by the lower law itself.

My argument, you see, is one that is not addressed to the higher-law mind of the country, but to that lower-law mind that feels itself bound to respect "the bond." This conservative mind supposes that because our fathers *imported* human beings and enslaved them, that this act likewise enslaved their offspring. Now, bad as slavery is, and dark as were the days in which these things were done, yet surely we ought not to admit for slavery more than actually existed. If the salvation of the soul of "the infidel" was the theory of that slavery which Great Britain forced upon her colonies, then the slavery of which the men of the Revolution complained was a slavery entitled to all the consequences growing out of its theory. One consequence of this theory was, that the slave, on becoming a Christian, was free, because the reason of his enslavement no longer existed. By the theory of this slavery no Christian could be held in bondage; hence this other question also followed, viz.: that the *children* of slaves, born on this Christian soil, could not be slaves; being born Christians, they were born free. The old Roman law, quoted and applied by base judges to cloak iniquity, has no bearing whatever, and must be ignored.

In 1715, Maryland, in violation of the theory of its slavery, did pass a law to enslave the free people who were born upon her soil of slave parents. But this act could not have stood if tested in the mother country by her common law principles. It was, in 1715, as great an outrage as, to-day, the enslavement of the free blacks would be; and if to-day any Southern State were to attempt, what some of them have threatened, and which one of the Supreme Court Judges so earnestly and feelingly condemned recently, it would be just cause of resistance on the part of the free States, even to blood. The great-hearted men who initiated and carried to successful issue the Revolution of 1776, in condemning slavery in the general, necessarily condemned this abominable violation of its theory; and in their declaration of the equality of men they distinctly denied the possibility of any such enslavement, or of any other. The compact of the old Thirteen States is, therefore, an instrument which denies to any one of them the right, or the privilege, or the possibility of enslaving free men by statute. Hence slavery is not "the creature of local law"; hence "each State has" not "the right to enslave her free citizens"; hence slavery is a thing which we can meddle with—which we have a right, by the terms of the compact, to meddle with—which we are bound to meddle with, "peacefully if we can, forcibly if we must." This is "the complexion to which we come at last."

If that provision of the Constitution which provides for a return "of persons held to service" did actually apply to slaves

The hour of God advances! The hour of doom to the oppressor! The hour of deliverance to the oppressed!

Shall I apologize for so long a letter? I did not dream of it when I began. I meant to tell you that another cry of distress comes up from poor afflicted Kansas. Kansas, stabbed, and strangled, and burnt, and hunted; She stands now pallid, grim and gaunt. Starvation shaking his bony finger in her face! Must she utterly perish? Is there to be never an end to her woes? Cursed she has been, and robbed, and left a prey to violence and crime by her infamous rulers. The late heartless Congress left her out of doors, in the cold, to suffer, with no wrong righted, no injury atoned for, no agony relieved. She stands haggard with woe, pointing piteously at the grim monster, Hunger, at the door! Shall our hearts be steeled to pity? Shall we be deaf to her cries because of her uncomputed agony, her long endurance, her seemingly never-ending sufferings and needs? It cannot be—it must not be. We must see to it, and promptly; and may God be our helper.

I shall visit the whole afflicted region where the drouth prevails and famine now threatens, and report to the country in order that some immediate action may be taken for her relief.

I had intended, when in Boston last week, to have seen you, but pressing duties prevented. After seeing you, when we so pleasantly met, I returned to North Elba, and distributed the Fund (which, of course, you saw my report of in *The Tribune*). I then came here, and, taking the young widow Thompson (whom I had previously sent to New York, as I was on my way from North Elba to Boston), I again returned to Boston and placed her with Mrs. Redpath, at Malden, until Mr. Sanborn's school shall open next month at Concord, where I propose to keep her for a time. She is the widow of that young Thompson who was murdered at the bridge, "riddled with balls!" and whom a certain weak-hearted woman endeavored to save. I found this poor widow at North Elba quite alone and lonely, and my heart was moved with compassion for her. Should it be in your way to see her at any time, I trust this account will sufficiently interest you to induce some kind recognition of her. The poor thing clings to me with a tender affection. Mrs. Redpath has gone with her at present out into the hills of New Hampshire, but will return to Malden, I suppose, early in September.

Daylight is upon me, and the hours of the night have flown, while I, unnoticing them, have been sitting here addressing to you these lines. In two hours I take the train for eighty miles of travel, to see, and, if possible, comfort, a poor unfortunate whom I cannot forget or neglect, because Christ would not have passed her by or spurned her. Oh! my dear Mrs. Chapman, what a sad world we live in. How can all its wretchedness be reached! Who shall bind up the hearts of the wounded? Who shall give rest to the weary? Who shall console the mourners? Ah, who but God can minister to earth's great multitude? To have the gift of Christ, and do his works, I, too, for only three years of his power, would willingly bear his cross and receive his baptism of blood and his crucifixion of agony.

Pardon this long, long letter, but how shall the full fountain stay its gushings?

I should be glad to hear from you, and from my excellent and warm-hearted friends Garrison and Phillips. Any letters reaching Atchison, Kansas Territory, before or by September 6th, will reach me.

Farewell! I am sincerely yours,

THADDEUS HYATT.

SPIRIT OF FREEDOM IN WISCONSIN.

After the U. S. Deputy Marshals made their unsuccessful attempt to arrest Sherman M. Booth at Ripon, the people assembled in a grove and sent a committee to the officers requesting them to leave the place. When the committee reported that the officers refused to go, the following pledge was presented to the meeting:

"We, the undersigned, pledge ourselves as men of honor and American citizens, to resist unto death, all efforts to enforce the Fugitive Slave act among us; and for the fulfilment of this promise, we solemnly swear before the Most High God, that when called upon to protect each other or any of our fellow-citizens here, we will leave every calling, the harvest, the plough and the implements of husbandry, and rally in defence of our common rights."

Mr. Booth, in a letter to the Milwaukee *Free Democrat*, says:

"This pledge was signed by seventy-five of the most substantial men, the great mass of the people having left for home, and leaving but these few for a body-guard. Previous to this, in the early part of the day, *three hundred men* were enrolled as minute men, ready to come out at a moment's warning to protect me, or any other citizens from the Fugitive Slave act kidnappers. From this demonstration, you may understand the temper of the people. They are for meeting the question *here* and *now*, on our own soil, and maintaining liberty, according to the laws of Wisconsin, against the assaults of these kidnappers.

"I have been counselled by some honest but timid friends to leave the State and go to Canada or Europe, or at least to keep quiet and hide away out of sight. To these suggestions I reply, that Wisconsin is my home; here I have labored in the cause of liberty for the last twelve years; my work is not yet done; here is my field of labor; the State, by its highest tribunal, has declared me exonerated from the judgment of Judge Miller's Court, has proclaimed my imprisonment an outrage, and pledged its sovereign power for my protection. If I cannot be protected in my rights as a free man in Wisconsin, I can be protected nowhere in the American Union, but must become an exile for liberty. As soon as I become rested and the farmers get through the hurry of harvest, I propose to take the stump and discuss before the people the questions at issue between Liberty and Slavery: *for here in Wisconsin I intend to live*—at least till liberty triumphs—*and here, if need be, I am ready to die in defence of those principles and rights without which life is not worth preserving.*"

The *Free Democrat* thinks Mr. Booth ought not, in present circumstances, to require the people to fight for his defence, but to "withdraw to a place of safety" until the present administration is overthrown.

Prof. Daniels, one of the men supposed to have aided in the rescue of Booth, has been arrested for the offence and incarcerated in the Custom House at Milwaukee. We presume he will refuse to give bail, for the purpose of bringing his case before the State Supreme Court by *habeas corpus*. Judge Paine, we presume, in this new state of affairs, will be free to take his place on the bench, and give his voice for the maintenance of the State's sovereignty.

Dr. Cheever's London Speech.—We offer no apology for devoting a page of our paper this week to the report of the London meeting at which Dr. Cheever received his first welcome, as a champion of emancipation, from a British audience. The speech is a remarkable exhibition of his peculiar and almost unrivalled power of argument and illustration, and it cannot fail to produce a deep impression upon the friends of freedom in Great Britain, and to open the way for his enthusiastic reception in every place that he may be able to visit during his stay in that country.

The Independent has claimed Dr. Cheever as "a product and representative of the genuine Christian anti-slavery sentiment in the United States." If sincere in putting forth this claim, it will, of course, be eager to give its readers an opportunity to see what their "representative" utters on the other side of the water. Observe, now, how much of this London speech finds a place in its columns! There is one passage, in particular, which we commend to its special attention; we mean that in which Dr. Cheever contrasts the anti-slavery sentiment uttered seventy years ago by that "archangel of fanatics," Jonathan Edwards, with the doctrines promulgated by a certain "leading pastor" in New Haven at the present day. At least *one* of the editors of *The Independent* will know instinctively which of the pastors in New Haven preaches a Christianity so corrupt and perverted that, if Edwards "were permitted to come down from heaven" and witness the exhibition thereof, "it would be almost enough to carry him back into heaven an infidel."

Colored Suffrage.—The question of abolishing the odious property qualification, now required of colored men as a condition of voting, is to be presented to the people of the State of New York at the ensuing election. By way of promoting this long-sought and much-desired reform, William C. Nell has just compiled a cheap campaign pamphlet, containing facts from the record of patriotic services of the colored men of New York, during the wars of 1776 and 1812, with a compendium of their present business and property statistics. There are thousands of voters in that State to whom these facts will be new and instructive, and will, no doubt, if widely circulated, do much to augment the vote in favor of "No Property Qualification."

They can be obtained for 5 *cents each*, or $3 *a hundred*, of Thomas Hamilton, 48 Beekman street; or of Wm. H. Leonard, 5 Beekman street, New York.

POLITICAL RELATIONS.

To the Editor of The National Anti-Slavery Standard.

Mr. Editor: I was recently asked by an honored name, whose title to information I am far from disputing, what ground I now occupied in the sphere of politics. I was not, I acknowledge, quite prepared for such an inquiry; for I know not that in this matter I ever attempted disguise or practised concealment. The conclusions I admitted, the aims I held, the objects I pursued, the methods I employed, and the expectations I cherished, I have always, on every fit occasion, been ready to define and illustrate and commend. I was, I remember, not very long ago, put in nomination by some of my fellows, in my absence, for some office, I have forgotten what; and as soon as I had opportunity, I inserted in *The New York Tribune* a short but very explicit account of my position amidst my political relations. *That*, it seems, some of the few who still repeat my name in friendly tones have forgotten; I am therefore asked to describe the attitude which I now maintain. Do I make too much of myself in my obscure corner in offering to do so in your paper—a paper which I read with deep interest and large profit?

Among my thoughts, whatever may anywhere deserve the name of government has its origin in, and is a reflection of, the Eternal Throne. God is "the only Potentate." He is the source, absolutely, exclusively, everlastingly, of all authority. Wherever it may exist, under whatever form or name, from him solely and from him evermore it was derived. The obscure hind among his children, and the courted king among his subjects, are, if entitled each to the place he holds and to the honors he claims, alike his representatives; the authority which they respectively wield is his sovereignty, thus expressed and applied. *They are his agents.*

The inquiry here naturally arises, How did they obtain the commission under which they act as his "ministers"? On what grounds may we be expected to recognize them under this character, and thus to avail ourselves of their presence and authority? In disposing of such inquiries we cannot be too wakefully in earnest, cannot be too resolutely intent on reaching the very heart of the problem. For it is just here that errors the most gross and hurtful widely prevail. We have too much at stake here carelessly to receive what any of our fellows may blindly or selfishly urge on our acceptance. Do we know why, in thought and activity, we bow to the sovereignty of the Most High? Why do we reverently place the crown on his head? Why, in deep adoration and heartfelt confidence, do we proclaim him King, and expect that our fellows all abroad will unite with us in the acknowledgment? Why? On the ground, surely, that he is, and reveals himself to be, kingly in character, designs and influence. The manifestations of himself which he is always and everywhere making are altogether royal, sublimely royal. His presence is everywhere marked by the strongest and most beautiful indications of wisdom, magnanimity and power; of power to protect, wisdom to guide, magnanimity to cheer, encourage and succeed. He is diffusing all abroad the most kingly influences; these we perceive, appropriate, and enjoy. He thus proclaims himself, in the very depths of our consciousness, *the Majesty on high*; and to this we respond in availing ourselves of his perfections and rendering him heartfelt homage. Thus we bow before his throne, and proclaim him the soul, the substance and the source of all authority.

It may be demanded, how the Supreme Ruler reveals himself to the human consciousness; a demand to which, in this connection, we may well direct our attention. We are all conscious of the presence of sovereign ideas—ideas which, in kingly style, urge home their demands upon us and awaken in the depths of our being a sense of obligation. Hence the general admission that we ought to be true and just—ought, wordwise and deed-wise, to respect the rights and promote the welfare of mankind. This sense of obligation we can by no means exclude or reduce. It is innate, and springs from the very core of our existence. It pervades and controls our human nature. We may resist it sullenly, stoutly, desperately; but it penetrates and pervades and sways our personality in the midst of our struggles to stifle and repress it. It thus reveals the presence of the Creator. It is manifestly the voice of his majesty, addressing the creatures of his wisdom and power. Now, the ideas which produce this stupendous effect upon us are at the same time the principles of his government and the attributes of his character. They are truth, order, justice, beauty, love. They are the laws of the universe in general and of mankind in particular. They are the basis of the divine authority, the soul and substance of the divine majesty. Through them the King lives, reigns, rejoices. Whoever puts himself in harmony with these ideas, adjusts himself to these principles, obeys these laws, yields himself up to all the influences which they naturally exert. They impress themselves upon him characteristically. They work their "image and superscription" into the very texture of his humanity. And, as they are the essential elements of a true sovereignty, so, wherever they are, *there is authority*, and wherever authority is, there they are. Thus it is, and only thus, that the true ruler, whatever and wherever may be the sphere of his official influence, is found, armed and commissioned. Loyalty to Heaven is everywhere upon the earth the pith and essence of royalty.

Here let us pause and take breath.

Beriah Green.

The Western Field.—*The Bugle* announces that the anniversary of the Western Anti-Slavery Society will be held on the 22d of September. The place of meeting will be announced hereafter. Parker Pillsbury, in a letter to *The Bugle*, announces his intention to be present, with Abby Kelley Foster and H. Ford Douglass. He says it is his purpose to be in Ohio by the 10th of September—to remain till after the anniversary and then proceed further west. He proposes the holding of a series of grand Conventions at the West—one in Northern Indiana, one in Northern Illinois, one in Wisconsin, and one in Iowa. The call to these meetings, he says, "should be to those especially who are ready to lay on the altar of humanity and freedom every obstacle to the slave's redemption; religious sect, political party, right of suffrage, everything whereby Union is upheld with slaveholders, and their unrighteous system is prolonged. Men determined to support the Chicago platform, and members of the popular American Churches, may as well be told, at the outset that their first anti-slavery work should be a *personal one*—their own emancipation from sects and parties pledged to the longer enslavement of four million victims in half the nation, through the unhallowed Union of the States."

Mr. Pillsbury also says: "Through the noble generosity of the late Mr. Hovey, of Boston, I shall be able to bring with me, into our autumn campaign, such pecuniary aid as will enable us to prosecute a vigorous, and I trust effective work; the Trustees of that Bequest having delegated to me liberal discretionary power in your direction."

A Way to Preserve Fruit.—The inventive genius of man has been long and diligently exerted for the discovery of a cheap and sure process to prevent the decay of fruit, and keep it, in any climate and for any desirable length of time, in a wholesome condition. It would hardly be possible to exaggerate the value and importance of a discovery which should enable us, with little trouble and at small expense, to keep for months or years strawberries, raspberries, blackberries, cherries, plums, peaches, pears, or any other fruit, in a condition almost if not quite as tempting to the palate as it is on the very day it is picked. Mr. Lewis H. Spear, a farmer, of Braintree, Vt., has invented a compound by means of which, we have good reason to believe, the object may be effectually secured. The exact nature of this compound is a secret, but it is cheap, and may be obtained of Mr. Spear in any desirable quantity, while the mode of applying it is very simple. Fruit may be preserved raw or cooked, as may be preferred, and in unsealed vessels. Mr. Spear has exhibited to us specimens of different fruits preserved by this process, and which retain their original flavor and succulence to a degree that we have never witnessed before. Dr. Hayes, State Assayer of Massachusetts, having tested this compound, testifies that it contains nothing injurious, and that he is confident that fruit prepared as Mr. Spear directs "will long resist fermentative changes." Dr. Charles T. Jackson, of Boston, unites in this testimony. Messrs. James R. Chilton & Co., of New York, certify that they have made numerous experiments with the compound, that it contains nothing unwholesome, and when used in the manner prescribed by Mr. Spear, "will prevent the decomposition of fruits." Mr. Spear's advertisement will be found in another column.

The Independent copies the letter of invitation addressed to Dr. Cheever by Dr. Candlish and other clergymen of Edinburgh, and, inferring from its phraseology that those gentlemen are likely to follow its advice in refusing to give assistance to the Church of the Puritans, gives a shout of "Amen and amen" to the offer of "substantial tokens of sympathy" to the Doctor himself. We should have thought, in view of the course of that paper toward Dr. Cheever, that the "Amen" would have "stuck in its throat."

THE TWENTY-SEVENTH NATIONAL ANTI-SLAVERY ANNIVERSARY, JANUARY, 1861.

When the claim for Universal Liberty was first made in our country, the best part of a lifetime ago, the work lay wholly in futurity. The idea and the principles of Human Rights were to be replanted, the justice and necessity of their cause as against slavery to be proved, the prevailing apathy to be broken, the public mind to be awakened and enkindled, the insufficiency of a Church and State controlled by slavery to compass freedom to be demonstrated, the retrogression of the land towards barbarism under their sway to be made manifest, and freedom of speech, of the press, and of a new specific association to be claimed and exercised as the only sufficient instrumentalities of progress.

This is the initiatory work that has been done, and by it, abundant opportunities of direct action have been rendered practicable. The work itself, in a thousand shapes, now lies before us, whose privilege it has been to make ready for it. The despotism is driven into open day. To meet it, requires devotion, industry and the sacred fire of a true enthusiasm. It requires energy, cooperation and the discipline of self-control. It requires generous contributions of money. We trust that all these indispensable requisites are now, as ever, ready.

We earnestly and cordially entreat all who love our native land in sincerity, whether Europeans or Americans, to unite with us more numerously and more generously than ever to meet the demands of a period of crisis unparalleled in the history of our country—new, indeed, in the history of the world. For when before has it ever happened that Freedom has been sought from among a dominant people for a down-trodden one, on so grand a scale as this? We ask aid of Europeans, while we bid them observe that their freedom makes progress only in exact proportion as our slavery is brought into discredit. We ask aid of Americans; for where is the American to whom this cause of ours is not the supreme interest of the present hour as affording the only hope of Futurity? The work before us is ever that primary one contemplated by no other existing body, political or religious; the work that Church and Government are always tempted by the necessities of their position as such to neglect, adjourn, suppress. And the stronger the desire of their members to promote the cause, the stronger the temptation, being so placed, to temporise and to compromise.

To all these we confidently appeal for aid in the work they can neither do, nor do without.

We cordially invite all who love Liberty the world over, to meet us at the Music Hall, Boston, in the month of January next, in person or by letter, uniting their sympathies and contributions with ours in the great work of the time—the peaceful extinction of American slavery.

Maria Weston Chapman,	Lydia D. Parker,
Mary May,	Eliza F. Eddy,
Louisa Loring,	Sarah P. Remond,
L. Maria Child,	Abby Francis,
Henrietta Sargent,	Sarah Russell May,
Anne Warren Weston,	Abby Kelley Foster,
Mary Gray Chapman,	Sarah H. Southwick,
Helen Eliza Garrison,	Evelina A. S. Smith,
Sarah Shaw Russell,	Ann Rebecca Bramhall,
Frances Mary Robbins,	Augusta G. King,
Caroline Weston,	Elizabeth Von Arnim,
Mary Willey,	Anna Shaw Greene,
Sarah Blake Shaw,	Eliza Apthorp,
Susan C. Cabot,	Mary Elizabeth Sargent,
Sarah P. Atkinson,	Mattie Griffith,
Eliza Andrew,	Anne Langdon Alger,

Mary E. Stearns.

PERSONAL.

John B. Gough, the famous temperance lecturer, came home in the Arabia, which arrived at Boston on Wednesday.

Rev. Cyrus P. Grosvenor has been elected President of the New York Central College at McGrawville, Cortland Co., N. Y.

Richard Henry Stoddard, the poet, and Mrs. Stoddard, are passing a few weeks at the residence of Bayard Taylor's father in Chester Co., Pa.

Samuel Sturge, a member, for upwards of fourteen years, of the Committee of the British and Foreign Anti-Slavery Society, died suddenly at Bristol, July 22d, aged 68 years.

Frederick Law Olmsted, Architect-in-Chief of the Central Park, who has been laid up some weeks with a broken leg, caused by being accidentally thrown from his carriage, is rapidly recovering, and expects soon to resume his active duties.

Col. Forbes, who left this country so suddenly after the Harper's Ferry affair, and whose silly tirades against the "Boston Humanitarians," for their lack of appreciation of the importance of his services to the cause of freedom, injured nobody but himself, has been appointed by Garibaldi Commandant of the citadel and district of Melazzo. This is a post for which he is no doubt well qualified.

We have a letter from George Thompson, dated London, Aug. 7th, in which he says:

"On Sunday evening, the 5th, Dr. Cheever preached to a crowded audience assembled in the chapel of the Rev. T. Binney of this city. His subject was, 'The Logic of the Bible in relation to the deadly crimes of man-stealing and slaveholding.' He rivetted the profound attention of his audience, and, I doubt not, produced a deep anti-slavery impression."

Rev. Charles G. Finney, President of the College at Oberlin, has just returned from England, where he has been engaged in preaching for several months. If, while in that country, he took any steps to promote the anti-slavery cause, the fact has not appeared in any account of his labors that we have seen; and we know that, in his labors as a revivalist at home, his habit has been to ignore the anti-slavery question entirely, or at least to make no issue respecting it that would prevent a persistent supporter of slavery from uniting with the Church.

The Boston *Transcript* learns by a note from Rev. James Martineau to the Standing Committee of the Twenty-eighth Congregational Society (late Rev. Theodore Parker's), received by the Persia, that he has been obliged to yield his purpose of visiting this country this fall. He says:

"For the present I am retained at home: not thinking it right to throw upon my excellent academical colleague, Mr. Taylor, who is suffering from the weakening effects of past illness, the additional burdens which my absence would occasion."

Mr. Martineau speaks of the real pleasure it would have afforded him to have stood in Mr. Parker's pulpit.

Theodore Tilton visited the State Prison at Sing Sing on Sunday last, and preached to both the male and female prisoners. He makes a touching appeal to the public to supply them with a library. He says:

"Two thirds of the convicts are hungering and thirsting for something new to read. Many of the young men—who never felt the need of books before they knew what it was to pass the long, solitary Sunday afternoons in the unbroken loneliness of their cells—now look forward to Sunday as the dreariest of all the week—for which they would rather exchange the stone-quarry or the iron-foundry. Ought not a book be given to every man who is willing to read?"

Books sent to Mr. Tilton, at the office of *The Independent*, will be forwarded.

Boston Anti-Slavery Office.—The office of the Massachusetts Anti-Slavery Society has been removed from its old quarters in Cornhill to a new and commodious room at No. 221 Washington street, directly opposite the head of Franklin street. The printing-office of *The Liberator* is also removed to a room in the same building.

All communications for the Boston Anti-Slavery office, or for *The Liberator*, should therefore be addressed hereafter to No. 221 *Washington street*, Boston.

Children's Convention.—Joseph A. Dugdale ("Uncle Joseph," as he is called by the little folks) has invited the children of Chester County (Pa.) and vicinity to meet at Longwood on Saturday next, Sept. 1st, at 10 o'clock, a. m. G. W. Pierce has consented to let them into his grand old park to dine and spend the afternoon. All will be welcome who desire to come.

Back Numbers of The Standard.—Richard D. Webb, 176 Great Brunswick street, Dublin, requires the following numbers of the National Anti-Slavery Standard to complete a file which he keeps for the convenience of reference by any who may apply to him for the purpose. His imperfect collection having been occasionally of use in this way, he is desirous to complete it, and any of the following numbers will be thankfully received if forwarded to the care of Rev. S. May, Jr., 221 Washington street, or to the Anti-Slavery Office, 5 Beekman street, New York.

Vol. 1—Nos. 2, 10, 13, 35 to 39, 41.
2—Nos. 11, 16, 22, 23.
3—Nos. 11, 19, 33, 45, 47.
4—Nos. 13, 27, 36, 45.
5—Nos. 16, 21, 40.
6—Nos. 6, 7, 12, 29, 41, 42, 43, 46.
7—Nos. 5, 6, 8, 14, 20, 50.
8—Nos. 12, 34, 35, 49, 51.
9—Nos. 27, 35, 36.
10—Nos. 1 to 6, 10, 11, 14, 15, 16, 20 to end.
11—Nos. 18, 38, 39.
12—Nos. 4, 40 to end.
13—Nos. 1, 3, 8, 11, 16, 18, 20, 26, 41 to end
14—Nos. 28 to end.
16—No. 29.
17—Nos. 5, 27, 42, 47.
19—Nos. 47, 48, 51.
20—Nos. 37, 38, 41, 42, 44.

OBITUARY.

Died, in Philadelphia, on the 15th inst., Mrs. Evelina H. Supplee, in the 50th year of her age.

The departure of the deceased is a painful bereavement to her immediate family, and will be felt as a severe loss to a wide circle of friends.

Mrs. Supplee was eminently a good woman. Interested in all the best works of the day, she was especially devoted to the cause of emancipation. For more than twenty years she had been a member of the Philadelphia Female Anti-Slavery Society, and it is not too much to say that in that faithful band she had no superior in zeal, liberality and devotedness. Her abhorrence of oppression was only equalled in intensity by her pity for its victims. Her brother, the lamented and brave Seth Conklin, laid down his life, as it were, a martyr to the cause, and she was of the same spirit, and would have done the same thing, had a similar occasion required it.

She was ready to depart when the time came, and only waited for the summons, but her vacant place will not easily be filled, and her absence will be sorrowfully regarded by the associates whom she has left behind her. M.

Summary.

Over Eleven Hundred Free Negroes to be Sold.—The Petersburg (Va.) *Express* announced that on Thursday (9th) eleven hundred and ninety-three free negroes would be offered for sale for a sufficient time to enable them, by their allowance per diem, to pay their taxes. Some of these negroes are indebted as much as $25 to the city, and as they generally sell for ten cents a day, their value will, no doubt, be made out of them.

The Hutchinson Family gave one of their old-fashioned concerts at the Universalist Church on Tuesday evening, and were listened to by a large audience. The "Family" now consists of John W. Hutchinson, Fannie, wife of John, Henry and Viola, their son and daughter, and sister Abby. The singing was of a character which must receive the approval of all good people, and it did receive such approval on this occasion.—*Poughkeepsie Eagle, 18th.*

Very small men, in respect of mental stature, are sometimes named after great men. Thus, out West, there is a man called Rev. Henry Clay Dean, who, in a speech the other day, in Iowa, used the following language: "Since the cruel action of Christ there has not been so benevolent an institution known among men as African slavery." His audience was small, but decidedly Democratic. It is well to know that they hissed the speaker very loudly.

A Douglas Victory.—The Auburn *Advertiser* chronicles the following Presidential vote:

"Straws" at the Auburn Prison.—A gentleman interested in the approaching election, wishing to test the political preferences of the unfortunate inmates of the Auburn prison, did so yesterday: and obtained the following vote:

Abraham Lincoln	0
Stephen A. Douglas	682
John C. Breckinridge	200

The State Prison is all right for Douglas!

The Two Classes of Democrats.—Charles Lamb's two orders of men, the borrowers and the lenders, find a counterpart in the Democratic party. At least we infer as much from the following paragraph taken from the Boston *Post*:

"A Douglas paper, in allusion to Mr. Buchanan, questions and replies thus:

"'Where are his friends? We are almost ashamed to answer that he has none, save those he has bought.'

"We will ask a question, and answer it, also. Who are his enemies? Those he refused to buy."

According to this, the Democrats are of two kinds—those that are bought up, and those that are not good enough to buy.—*Evening Post.*

Female Chemists.—The medico-chirurgical school of Lisbon has granted the diploma of *pharmacien* to Mesdames Marie Fajardo and Caroline de Matos, after they had been legally examined. These illustrious *pharmaceuticas* have a regular knowledge of their business, and passed a preliminary examination in 1859. *The Gazette* does not say if they are *religieuses* charged with the management of a private pharmacy, or whether they are acting as civil *pharmaciennes*. In one of the hospitals of the city is a female dispenser, whose knowledge, accuracy and care are said to be reliable and satisfactory.

A Split.—The Concord *Congregational Journal* says that the pastor of the Universalist Church in that city, Rev. J. H. Moore, gave so much offence by neglecting to administer the communion, by admitting Parker Pillsbury into his pulpit, by advertising from his desk minstrel concerts and dancing assemblies, and participating in the latter, that a considerable number of the society withdrew, and set up public worship for themselves, claiming to be the First Universalist Church. An attempt has been made to discipline him; but, while the charges are admitted, discipline has been refused by the Church authorities.

An Underground Party.—This morning, says the Rochester *Union* of the 31st, a party of nine colored people, from Franklin County, Virginia, passed through this city *en route* for Canada. They went to Suspension Bridge, and have crossed into the Queen's dominions ere this. The company consisted of a woman, a boy of eighteen, a small boy and six girls, from six to sixteen years old. The woman stated that she was permitted, with her companions, to go from the home of her master to visit, and they extended the journey into Pennsylvania, and by the assistance of friends had got thus far on their journey to Canada. They received some assistance here, and went on their way with a prospect of being free from pursuit in three hours after leaving the depot.

Hunt for an Abolitionist.—The New Orleans *Crescent* of the 11th instant has the following:

"A number of persons in this city having wind of the fact that among the passengers on board the steamship Texas was a notorious Abolitionist, one of the Texas incendiaries, who had sloped from Texas for the benefit of his health, yesterday boarded the vessel when she landed, and searched for the gentleman. They failed to find him. They subsequently ascertained that among the first who landed was a lady, closely veiled, who betrayed a very unladylike looking waist, and a singular masculinity of outline and movement. It was undoubtedly the incendiary in disguise. If he had been caught, there is little doubt but that he would have been treated rather roughly."

Barbarism.—Mr. Sumner has received a letter from a native Virginian in Baltimore, indorsing the soundness of his speech on "the barbarism" and expressing hearty sympathy with its author. The writer tells the story of a sea captain named Lambdin, from Delaware, now experiencing the barbarism of slavery in the Virginia penitentiary. Lambdin being at Norfolk, five negroes secreted themselves on his vessel. He returned to Norfolk and let the negroes go. Believing the masters had no right to them, he did not give them up to the masters, but put them ashore at Norfolk. For this they sent him to the penitentiary for 7 8-12 years, four of which he has served. Lambdin is bitterly opposed to slavery, and for this Gov. Wise refused to pardon him.

Manumission of Slaves.—W. B. Clifton, of the firm of James, Hewitt & Co., of Liverpool, died in Louisville on Saturday, leaving manumitted all his slaves, four back loads of whom attended the funeral as chief mourners. A very touching incident occurred at the funeral. During the march, an old slave, who had been greatly attached to his master, came up quietly to the hearse, the fringe of which he respectfully kissed, and behind which he walked all the way to the cemetery. After the prayers at the grave were ended and all had gone save the blacks, the old man signed to them to kneel, and throwing himself upon the ground, prayed most vehemently and tearfully for his master and those he had left behind, which so affected the listening mourners that the place was filled with cries and groans.—*Pittsburg Chronicle, August 11.*

Black and White Lists in St. Louis.—The Memphis *Appeal* has information that there is a plan on foot to blackmail the merchants of St. Louis who have favored the election of Frank Blair, after the manner of Mr. Hambleton, who printed in his sheet a list of New York merchants whom his readers might be permitted to purchase their goods of, and a list of those into whose stores they were not to enter. The Memphis journal says, that the law that "men will buy where they can buy cheapest, and sell where they can sell dearest, has more power than all the black list swindlers." Not content with pronouncing the opinion that the axioms of political economy make a race of Hambletons impossible, it also provides for the expulsion of sporadic specimens of the species, by urging the St. Louis merchants, as friends of Southern decency and fair play, to kick those would-be Hambletons into the street.

Attempt to Run Off Slaves—The Abolitionists at Work—The Slaves Recaptured.—On Tuesday night a bold attempt was made to run off four negroes belonging to Judge Olly Williams, who resides about one mile below Carondelet. The negroes—a mother and three children—were all raised by Judge Williams, were always kindly treated, and manifested the utmost affection for their owner in return. The mother is a middle aged woman, named Emily, and her children are, Emeline, a valuable girl of about sixteen years; Martha, a likely girl of fourteen years; and Henry, a fine boy of twelve years. They were taken to this city on Tuesday night by some of the emissaries of the Underground Railroad; but, yesterday morning, while preparations were being made to push them still further on their journey, they were observed and taken back to their owner. Their story is that they were tampered with by an Abolitionist, who gave his name as Smith, and who finally induced them, with promises of freedom and various captivating stories, to accompany him northward. The scoundrel or scoundrels who undertook to carry out this bold scheme have not been captured. Mr. Blair's election, it will thus be seen, is not without its results.—*St. Louis Republican.*

A Nice Question.—Under this head, the Mobile *Advertiser* reports the following case which, on Thursday, came up in the Mayor's Court:

"Nancy, a negro woman, who has, for a period of upwards of twenty years, enjoyed perfect freedom, was taken by force, in New Orleans, a day or two ago, for harboring a runaway slave, the slave being her own son. Nancy was born either here or hereabouts, and was bought by her husband, a creole of this place, with a view to making her free, but, his death occurring soon after, she was never manumitted or emancipated by the courts, and through courtesy, and in consideration of good character, has never been interfered with in the enjoyment of free privileges. The court ordered her to be committed as a runaway, and continued the case against her for harboring a runaway. A question was raised by a gentleman, who appeared for her, as to who was her owner if she be indeed a slave, as the only known heirs to the estate (her children), are themselves in a condition of servitude. His Honor answered that it was no question for him, as she could be committed as the property of unknown owners."

Douglas all Right.—The Mobile *Register* cannot see why Southern politicians should have any fears of Mr. Douglas's soundness on the slavery question. *The Register* finds reasons enough to support him. It says: "By the death, lately, of the mother of Judge Douglas's first wife, who was a Miss Martin, of North Carolina, his two boys, his only children, come into the possession of a large fortune, consisting in plantations and slaves. This, added to his extensive Mississippi property, will make Mr. Douglas, in behalf of his children, one of the largest slaveowners in the South. How a man who has twice selected a Southern lady for his wife, the whole fortune of whose children is dependent on the perpetuity of our institutions, who, in his public life, has ever been the friend and, until quite recently, the idol of the South: who is almost the only Northern man of prominence that has never uttered one word of dislike, much less hatred, to slavery, how such a man can be represented as a worse enemy to slavery than Lincoln, passes our comprehension. The judge has been sent for by his connections in North Carolina, and will probably visit the old North State."

Distinguished Colored Runaways.—The Augusta (Ga.,) paper of a recent date says:

A negro belonging to Senator Toombs emigrated northwardly a short time since. Having been left in Washington city after the adjournment of Congress to bring on his master's horses, he very honestly shipped the horses South, but he himself took the other end of the road, and is now probably in a free State.

One of Hon. A. H. Stephens's servants was committed to jail last week in this city, having robbed his master of some $500. He "fell among thieves" of his own color down here, who robbed him of some $200, but the money has been all, or nearly all, recovered. It is supposed from circumstances that he was making preparations to join Mr. Toombs's servant at the North, but the fascinations of Augusta interfered with his progress and led to his arrest.

These boys were part of the plunder stolen by the Abolitionist Chappell [Chaplin?] in Washington city, some years since—an occurrence which caused some commotion at the time. Chappell was caught and put in jail, but we have forgotten what finally became of him—the negroes returned to their masters, and were much trusted and kindly treated by them. We shall expect to hear of Mr. Toombs's boy on the stump for Abe Lincoln, as he is a smart fellow and blessed with the "gift of gab."

A Curious Picture belonging to Charles Sumner.—The picture known as the Miracle of St. Mark, now on exhibition at the Athenæum, is interesting both from its artist and from its subject. It is attributed to the Venetian painter Tintoretto, and is a small copy of the great picture by him which is so much admired at Venice. If not by this illustrious artist himself, it is obviously by a contemporary of the Venetian school. The peculiar and other characteristics of that school are unmistakable.

The subject is founded on a legend of the Church, which is particularly described by the late Mrs. Jameson in her admirable work on Sacred and Legendary Art (p. 91). It is the liberation of a slave by the Apostle St. Mark, who descends to rescue him from the cruel decree of the judge. The woman among the spectators in front, so Mrs. Jameson says, has always been admired for the life-like vivacity of her attitude and expression, and the dramatic grouping is wonderful. Beneath the picture at the Athenæum is an early print by Mathan, which attests the authenticity of the copy here.

In a speech by Mr. Sumner, at Faneuil Hall, shortly after the passage of the Fugitive Slave bill, as long ago as 1850, he thus refers to this very picture, of which he has recently obtained this ancient copy:

"There is a legend of Venice, consecrated by the pencil of one of her greatest artists, that the Apostle St. Mark suddenly descended into the public square and broke the manacles of a slave, even before the judge who had decreed his doom. Should Massachusetts be ever desecrated by such a judgment, may the good Apostle, with valiant arm, once more descend to break the manacles of the slave!"—*Boston Transcript.*

Condition of Slavery in New Orleans.—It is not a little surprising, says the New Orleans *Bulletin*, to know the odd conceits which frequently fill the minds of our Northern and Western friends about this same peculiar "institution." If we should tell them that it is a common circumstance for slaves in New Orleans to carry gold watches and sport gold watch chains about their persons on Sunday, and frequently on other days also, they would, doubtless, suspect us of an attempt to play off a hoax upon them, to practice upon their credulity. And should we tell them that there are some eight or ten African churches here, where our servants meet entirely by themselves, and from choice, regularly every Sunday, and are preached to by both white and colored preachers, some of the latter being themselves slaves, they would scarcely credit our statements. In addition to this, many servants attend church with their masters and mistresses in the various churches of the city—the galleries or other convenient portions of churches being appropriated for the purpose. Many of these servants present not only a decent and respectable, but an elegant appearance—being better dressed, and, perhaps we might add, better behaved than a multitude of those who waste so much breath in talking and fretting about what they know so little of.

[The New Orleans paper only illustrates its own ignorance of Abolitionists in supposing *them* ignorant that some slaves are well dressed and allowed privileges such as are described above. Will *The Bulletin* be kind enough to tell us why these "decent, respectable, well-behaved people" should not be permitted to be their own masters?]

Struggling for Freedom.—Some five years ago, Mr. Duval, of Chesterfield, missed one of his likeliest negro men, and though repeated endeavors were made to discover his whereabouts, he still remained at large. A few days ago, Mr. Duval learned that he would probably capture the runaway by a strict alert in or about Richmond, and, pursuing this course, with the assistance of some of the Richmond police, he succeeded. Yesterday morning, when he was about to take him from that city, and had arrived at the Petersburg depot, the negro broke away and fought with terrific fury against his master and the police officers who accompanied him. He was finally subdued, handcuffed and safely placed upon board the train. At the half-way station Mr. Duval left the cars with his negro, and placing him in a buggy, drove towards home. They had not proceeded far before the negro succeeded in getting one of the handcuffs off, assailed his master with desperation, evidently with the intent to kill or seriously injure him. But Mr. Duval being a resolute man, with firm calibre and a quick eye, met the assault, and for upwards of half an hour the master and slave scuffled and fought in the buggy. They proceeded thus for about half a mile, the fight growing more fearful as they continued, when they were met by the Rev. Charles T. Friend. The circumstance was fortunate for Duval, who would, no doubt, have been finally overpowered. He called to Mr. Friend to assist him. In a short time the negro was overpowered and tied firmly with ropes and spare reins, but the giant strength of the refractory slave had rather increased than diminished, and he snapped the ropes that were twisted about his arms, like so much twine, and again offered a fearful resistance. They were now without any other immediate means of securing him, although they quickly succeeded in overpowering him.

Fortunately, Mrs. Friend, who witnessed the scene with firmness and without fear, having in her carriage fifteen yards of cotton cloth, which she had purchased, suggested that that would answer for a rope, and at once producing it, folded it, with her husband's aid, to sufficient size for the purp

ANTI-SLAVERY MEETING IN LONDON,

AUGUST 1st, 1860.

Welcome to Dr. Cheever--His Speech.

A PUBLIC meeting, convened by the London Emancipation Committee, to celebrate the abolition of British colonial slavery and to welcome to London the Rev. GEORGE B. CHEEVER, D.D., from the United States, was held in Spafields Chapel, Exmouth street, Clerkenwell, on Wednesday evening, August 1st, 1860. In the absence of Sir SAMUEL MORTON PETO, Bart., who was unavoidably prevented from attending, the Rev. THOMAS E. THORESBY, the respected minister of the chapel, was elected to preside. The Chairman was supported by the Revs. Dr. Campbell, Dr. Burns, John Stoughton, Geo. Smith, H. Richard, W. H. Bonner, Geo. Rose, W. Mitchell (of Canada), Daniel Ace, D'Arcy Irvine, - Chapman, R. Ashton, Thomas James, Wm. O'Neill, Thomas Jones, J. C. Callaway, M. A. Henderson, Dawson Burns, and W. Owen; and Messrs. George Thompson, D. McDonnell, F. W. Chesson, A. K. Isbister, A. Jennings, W. Craft, W. H. Day, Wm. Wilcox, T. M. Whittaker, Capt. Kennedy, H. Webber, E. Fry, G. W. Wilks, W. Heaton, W. Farmer, &c.

After some preliminary observations, the Rev. GEORGE SMITH, one of the Secretaries of the Congregational Union of England and Wales, rose to move the first resolution, which was as follows:

Resolved, That the words following express the feeling of this meeting:

We welcome to the metropolis of England the Rev. GEORGE B. CHEEVER, D.D., Pastor of the Church of the Puritans, in the city of New York, who for the last twenty-five years has been an avowed Abolitionist, and, since the year 1850, has sustained a signal conflict with the deadly sin of slavery in the United States.

We tender him the assurance of our entire and hearty concurrence in the uncompromising principles upon which he has conducted his protracted controversy with the defenders and apologists of slavery in Church and State in America.

We record our admiration of the fidelity, learning and eloquence he has displayed in his vindication of the Holy Scriptures from the impious charge of containing a divine warrant for the holding of "property in man."

We honor him for the spirit of self-sacrifice he has evinced in the midst of defection, misrepresentation and calumny—continued down to the hour of his departure for these shores—and pledge ourselves to uphold him against the attacks of his enemies, whether those enemies be *his* countrymen or *ours*.

We wish him God-speed in the efforts he may make to arouse the attention of the Churches of Great Britain to the enervating, corrupting and desolating influences of slavery upon the religious bodies of the United States.

We commend him to the hospitality, sympathy, support and earnest co-operation of all faithful Abolitionists throughout the United Kingdom.

Finally, we implore Almighty God, who "hath made of one blood all nations of men to dwell on all the face of the earth," to give His blessing to His devoted servant now amongst us, and to vouchsafe success to all righteous instrumentalities wherever employed, to hasten the day when the people of America, "bond and free," may be able to celebrate an event in their own history similar to that glorious achievement of justice and beneficence which we this day joyfully commemorate.

Mr. SMITH said he congratulated the meeting, in the first place, upon the return of the anniversary of the emancipation of negro slaves in our own colonies twenty-six years ago, and he was glad to find a friend upon the platform with whom he had worked in that good cause, at Liverpool, for some years before the glorious result was achieved—he meant his and their friend Mr. George Thompson (cheers). Twenty-six years ago that very day the British Legislature set free no less than 800,000 of human beings, who had been kept in slavery for no other crime than because they had a darker skin than ourselves. We had removed by that act a black stain upon our national character, and he was glad to meet upon that occasion with their brother from the United States, who had distinguished himself as the advocate of the abolition of slavery in what was really a kindred country. He had never before had the pleasure of meeting Dr. Cheever, but it was not necessary to see a person in the body to know what and who he was. He knew the mind of their reverend brother through his writings and through his labors. He knew him to be an earnest, hard-working, self-sacrificing advocate of the equality of the human race, as a believer in that great Scriptural principle, "God hath made of one blood all nations that dwell on the earth" (cheers). He did not wish to say one word in disparagement of the people of the United States. That people had our language—they had our religion—they had some of our laws—he wished they had more of them; but he could not understand how, having these, they could still endure the existence of a system so full of wrong, cruelty and wretchedness of every kind as the enslavement of no less than three millions of human beings (hear, hear). He did entertain the hope that in America, as in this country, slavery would be abolished. How it was to be done he did not profess to know; but the evil was so great in itself, and it led to so many other national evils, that the remedy must come in time, if the change was advocated in the right spirit by its advocates in the United States. For that purpose, and in that hope, they were there assembled to welcome and encourage Dr. Cheever. He only wished that the Doctor could remain longer with them than his engagements permitted, and that he had time to visit all the leading towns in the country, not to give a detail of personal wrongs, but to instruct fully the public mind of the country on the present state of slavery in the States. He could only, as a sincere friend to the United States, wish them the same amount of liberty as we enjoyed. We had a free platform—we had, thank God, a free Press (cheers), free thought, speech and action—and all that was in no slight degree owing to the fact that we had no slaves among us to render us fearful of thinking, talking and acting according to our honest convictions on every public as well as upon every private question (hear, hear). He was glad upon that occasion also to see present several colored gentlemen. He recognized them as men and brethren, and he begged to thank Lord Brougham for the noble course he had taken at the International Statistical Conference, for calling the attention of the Congress, and especially of the American Minister, to the fact that an educated African gentleman was present (hear, hear). With respect to the abolition of slavery in the United States, though he was not blind to the difficulties which lay in the path, he could but hope that the courageous, persevering and eloquent efforts of Dr. Cheever and the other advocates of abolition would ultimately, by the blessing of God, succeed (loud cheers).

The resolution was seconded by the Rev. JOHN STOUGHTON, editor of *The Evangelical Magazine*, and minister of Kensington Chapel, in a brief speech, warmly eulogistic of the zealous and enthusiastic efforts of Dr. Cheever.

The Rev. Dr. CAMPBELL, Editor of *The British Standard*, also made a few remarks in support of the resolution, which was afterwards heartily adopted.

The Rev. Dr. CHEEVER then came forward, and was received with loud and prolonged applause. He spoke as follows:

Dr. Cheever's Address.

I am so unaccustomed, in the conflict against the great iniquity of slavery, to the language of sympathy and kindness, encouragement and applause, that I hardly know how to acknowledge the very great and delightful heartiness of my friendly reception here on this occasion. To the friends of the enslaved is given the great privilege of suffering for Christ's sake, and, up to the very eve of the abolition of slavery, that, perhaps, will be the result of earnest and persistent labor in this cause. I have come from the midst of opposition and of slanders, and, the wrath and calumny that have so liberally been poured upon my Church and myself at home having been sent also across the Atlantic to meet me here, it is not strange if I felt a little doubtful of my reception. Now that this fear is removed, I am oppressed under the conviction that I can say nothing worthy of your kindness, that I cannot possibly deserve it, and that my endeavors will fall entirely below your expectations. But I beseech you, for the sake of the cause in which we are embarked, to bear with me, for I have found myself, both in body and in mind, exhausted and prostrated by a long-enforced continuance of effort, myself and my beloved and faithful Church, for very existence amidst our enemies, and by an incessant, protracted, stormy conflict, almost from the very first moment of our resolute, uncompromising attempt, in reliance on the grace of God, to launch the thunders of His woe against the gigantic, all-conquering iniquity of slavery in our country. The result has been that, through fire and through water, through reproach and suffering, God has trained and disciplined, by His Word and Spirit, an abolition Church in the very heart of a city almost wholly under dominion of the Slave Power, and has kept that Church faithful to God's Word, through all the disasters of a five years' battle against enemies within and without. We did not know what there was in store for us when we began in earnest. We hardly began in earnest till we were in the bosom of a thunderstorm, so deep that it was easier and safer to plunge through it, and come out on the other side, if it pleased God, than to turn back disheartened. My Church, in each advance that we have made, in each successive conflict, has suffered a great numerical and pecuniary loss, but has, doubtless, gained strength in God, and been beaten into a still more unflinching and resolute firmness in our struggle against the great sin; and, at whatever cost, we rejoice in the freedom of a perfectly unfettered pulpit, though with the dissension, opposition and betrayal of nearly every one of our wealthy supporters and friends.

The life and forces of a country are expressed in two directions—its religion and its laws. These comprehend, in their moral grasp and sanction, the energies and activities of commerce, literature, the arts and sciences—the whole economy, indeed, of the nation, down upon which they radiate the light and obligation, professedly, of Heaven. Now, when any evil is enshrined and armed, is protected and enforced, by both these establishments of opinion and authority, these batteries of power, its endurance is sure to be for ages. But a mere evil may be borne in patient resignation, or left to time and gradualism for its amelioration. The revenue forms and exactions of a nation, for example, may be very oppressive, and yet a submission to them may be a religious duty, even as announced distinctly by our blessed Lord. But, where not merely a burden but a sin is laid upon men's shoulders, and bound there by the religion and the laws, then and there, coeval with such a wrong there arises an obligation of incessant protest, disobedience and moral resistance; and, if this resisting dictate of conscience and of God is not obeyed, every man becomes a voluntary party to the guilt, complicated personally in it, and accountable for it. Those are bound to resist first and strongest who are nearest to God, most completely and clearly in his light—that is, his Church, his people, armed with his Word, commissioned from him with his Spirit and truth; a revolutionary power, in a world lying in wickedness, to overturn, and overturn, and overturn, till things shall be settled in accordance with the principles of Christ's own kingdom. This is our radicalism; this is God's conservatism, the removal of those things that may be shaken, that those things that cannot be shaken may remain perfect and secure. If the servants of God, who, really fearing him, as Burke said, fear nothing else, would just take this work and pursue it, there would soon be a settlement on right grounds, and no iniquity could stand before a people armed with God's righteousness and trusting in him. For this work they are girt, not with carnal weapons, but spiritual, such as are mighty through God to the pulling down of strongholds of Satan, and the assault of spiritual wickedness in high places.

Now, mark you, just in proportion to the strength of such strongholds, their comprehensiveness, ambition and defiance, their insolent supremacy and power of position—just in that degree is the obligation of attacking them not lessened, but increased; just in that proportion the duty of opposition and aggressive warfare on the part of the Church and ministry becomes the more instant and inevitable. There is no other body or power that can take a stand successfully, by God's authority, against both the religion and laws of a country when they enshrine and command that which is sin against God. If we were silent, if they could put out these fires of the law of God and the Gospel of Christ, then, indeed, like a disabled steamship in which the water has risen so high as to extinguish the fires in the furnaces and destroy all possibility of salvation by working either the ship or the pumps, we must go down. There is no safety for us but in God, and none in him but just in so far as we work with his Word, and keep that mighty power in ceaseless play. We can go into the fight with no other weapons, and there is no hope until the rank and file of God's militia in the Church close up, and, like the Duke's Guards, stand firm, and, when the word comes, launch themselves in God's name like a thunderbolt against the enemy. The work may be perilous; in the beginning it always is; but it ceases to be so, just in proportion to the boldness, energy and union with which it is prosecuted. Our great work now in America is to rouse the Church and ministry, armed with the thunderings and lightnings of God's Word, against this complicated and infinite wickedness of slavery—complicated in so many directions and forms that the hour of this occasion would not suffice even to indicate them, and infinite in essence, in consequence, in perpetuity, from generation to generation. You have no adequate conception of its debauching, devastating, uncontrollable sway. It has gone through the land, and through the sweep of years, and through every successive barrier reared against its progress, removing them out of the way, when the time came for its blows to be struck, with an almost sublimity of ease and recklessness. It has taken captive the greatest minds, suborned the most enlightened consciences, commanded the service and debauched the principles of the most acute and colossal legal intellects, and retained in its behalf the greatest masters of a gorgeous and imaginative rhetoric. It has set the zeal of a complicit, guilty silence, upon the most orthodox pulpits and the saintliest tongues with as undisputed and submissive a resignation as ever followed the touch of Heaven's fire upon Isaiah's mouth for his celestial eloquence. It has opened consecrated lips to forswear and forbid in the very sanctuary even the privilege of prayer for the enslaved, as endangering the stability of the Union by the possibility of an answer. Its empire over men's minds is complicated out of every element of influence, and secured by every security of selfishness—complicated as a vast network of law, monopoly, prejudice, power, pride, interest, fashion, social habitude, perverted Scripture, false and inveterate opinion, licentiousness, truth held in unrighteousness, and the unrighteousness ecclesiastically admitted and enforced as the interpretation of the truth; all these snares thrown upon society, and, as the result of the complicity of the Church, a conscience seared as with a hot iron, and the power and dreadfulness of that last stage of social, ecclesiastical, governmental and national delirium, where crime is enshrined as law and religion—a judicial blindness, the being given over to strong delusion to believe a lie. This monstrous sin, thus fortified and enthroned, is a reproduction of that Anomos, that lawless one, described by Paul in foreshadowing the grim features of the great apostasy; lawless towards God, yet full of viperous, venomous law towards man; a power boundless, absolute, involved and intricate of statutes with all the diabolic ingenuity and ensnaring technicality of entanglement and opportunity of evil, ever contrived in the worst code out of Pandemonium. There is nothing like it now upon earth, reproductive, self-renewing, with a capacity of spinning and fastening new webs of laws, of which, together with the venom of their work in the conscience and on the social frame, and of the horror of such a nuisance, a poisonous spider as big as St. Paul's Cathedral, with the power of ejecting chain cables from its ecclesiastical bowels to fasten on its victims, would be a faint emblem. A capacity also of darkening men's moral atmosphere, and paralyzing their moral sense, that is like the faculty of the squid with its ink-bag, and for years has been shrouding and perverting men's moral vision as with the film of a cataract, so that they put darkness for light and light for darkness. They have reversed the elements both of reasoning and intuition, and have taken the vilest, basest, most rapacious form of cruelty against man, and set it as the missionary providence of God, and the key-stone of their chosen social and religious institute, with shoutings of Grace, grace unto it.

There is no possibility of exaggerating the terribleness of the congeries of cruel opinions, propositions, arguments and laws, concentrated in this system, of the hideousness and execrable impiety of which, examined by the Gospel, but especially when considered as having been contrived and established under its light, no symbol can convey any adequate conception. The slave code of the United States, with the sentence of supreme judicial wisdom, piety and jurisprudence crowning it, that black men have no rights that white men are bound to respect, is a knotted pyramid, as of skulls and serpents, of cruelties cabled into law, forged into chain cables, anchored with precedents, cruelties of custom, covetousness and practised fraud, serpentine, inveterately intertwisted, upcoiling, and with lambent, sibilant tongues and fangs protruding, reminding us of the sight that once in a South American wilderness nearly froze Humboldt's soul with horror—the spectacle of a pyramidal column of living congregated snakes, interfolding, interknotted, in one body, but with heads and necks shooting forth in individual snaky vitality from the corporate solidity and socialism. So do the very meanest securities and complexities in the slave system gather strength and significance from the compacted, knotted, strong-drawn unity of the whole, on the basis of compromise, and of asserted constitutional law, expediency being set in the place of righteousness, but the malignity and intensity of living covetousness and cruelty animating all the convolutions, and ever and anon, forth from the frightful, never resting, corded pyramid of serpent life, there shoots out some new glittering colossal American adder's head of fresh and of far-darting statute, threatening and wrathful, with all the consolidated venom of the congregated mass. The slave system being the governing system and power, and the Constitution itself being interpreted according to its requisitions, the jurisprudence of that system is the ruling national jurisprudence; and the consequence results that, by reason of the multiplied and vast related interests, the prevailing sentiment and sensibility becomes a habit of cruelty and oppression, and an absolute jealousy against equity, as being the enemy of the vested rights in this system of iniquity.

To this dreadful pass we have arrived. I think you never came to this, either in the growth of your colonial slavery, or in your moral, spiritual, and parliamentary conflict against it. Dreadful as that system was, you little know the power and horror of it at your own doors—a pestiferous, social, and religious tyranny of cunning and power, setting its seals on every habitation, its minister and altar of moral death and worship in every household. You never arrived at the deliberate wickedness, in your national jurisprudence, of declaring that black men have no rights that white men are bound to respect, and that precedents of antique mischief and darkness are to be set as the rule of Christian practice and law, so that, whenever your judges find in past centuries of ignorance and insensibility, any inhuman, barbarous, detestable opinion prevalent, sanctioning any atrocious cruelty, they are bound to enthrone that in the place of justice, and, instead of rectifying a past error and abolishing a past crime by the light of Christianity and the decisions of equity, they are bound to seize and impress Christianity and equity itself as legal servants of the crime and forerunners of the wickedness. The mark of American justice on the whole colored race is that of vagabonds upon their native soil and of criminals, that every one that findeth them may slay them. When Cain was sent forth from Eden, though red with the blood of his brother's murder, the mercy of God provided for him against the vengeance of private retribution; but American slavery, and American justice at the bidding of slavery, brands not only its immediate victims but their whole affiliated race, in color or in blood, as the legitimate prey of every social pirate, and pursues them everywhere with implacable ferocity, denying even to injured innocence a pity that the very justice of God accords even to crime. You never had a whole tribe of judges legally commissioned, and new tribunals established, to see to the complete and perfect execution of cruelty and crime against a whole race of millions of innocent beings. You never had the Constitution of your country perverted, scandalized, and made a tool of tyranny and cruelty, by a forgery foisted into it, a series of diabolic cyphers fraudulently inserted at the right side of the figure 1, and thus making the unit of freedom and justice a million of iniquity and slavery. The dead flies of your ointment you take out as fast as the nostrils of the people perceive their offensive savor; our slave moralists and legislators carefully preserve them, and grind them up, and distil their essential oil to penetrate the whole mass, as the very essence of its preciousness and fragrance. Your cockatrice's eggs were never crushed nor hatched to break into new vipers, and, above all, were never given to the people as their food. Bad as some of your judges at one time were, you never had even one Jeffreys so inhuman as some of the creatures of slave law; and, above all, your laws were never yet constructed on the principle, and your judges chosen, disciplined, and rewarded by the same rule, of favoring wrong instead of right, and pressing the utmost exactness of cruel law against mercy, against liberty, and in behalf of cruelty and slavery. But the nature of our system of slavery is such, and of the laws contrived to uphold it, of which the infamous Fugitive Slave law is an example, North as well as South, that it may be said of those judicially ordained to these functions, as it was at the vilest period of Judean wickedness, "Her judges are ravening wolves;" and we have had cases of men awarding helpless babes, whose mothers have fled with them into a free State, back into the hell of slavery, under pretence of service due, as if there could be such a thing as service due from a babe whose only faculty is that of tugging at its mother's breast—service due from the babe to the pretended owner of the mother, or the possibility of such service—so that a literal impossibility is made the ground of a pretended contract; and on the figment of such contract is grounded the claim of perpetual property, descending, as an entailed inheritance, of course, from father to son, on the part of the pretended owner, and of cruelty and misery on the part of the innocent victim of such iniquity, to the latest generation. We have had such cases, and worse than such, in which the only suitable figure emblematic of such justice, and of such monsters as such justice educates, would be not merely the ravening wolf, as drawn by the pen of Divine Inspiration, but the statue of a hyena of the desert with an infant child upon its tusks.

Now, I may safely say that you in this country never have had such a colossal work to accomplish as the destruction of such a system as this, right at your own doors; your own merchants imagining that the stability of your wealth, and even your very existence as a nation, were bound up in its permanence; your own neighbors, and those that go with you to church, and the Church that admits you to her communion, and the ministers of God that break to you the bread of life, upholding and justifying the whole iniquity, infected with it, under subjection to it. You have not had to endure an enforced silence of your pulpits, on pain of being deprived of your chosen spiritual guides, and your pastors have not been under the temptation of keeping silence at the peril of distraction and division in their Churches, banishment from their parishes, and almost starvation. I know that your faithful Nonconformists laid the foundation and fought the battles of your own religious freedom at just such cost, but you never have had this conflict unto death against slavery. Yet the peril is no just excuse for silence or inaction. I am reminded of a good Quaker's reply in our country to a pro-slavery minister, who told him, when he had been inquiring why he did not take ground against slavery, "Why, sir, you know we are dependent on the people for our bread, and we must live." "I see very plainly the fact of your dependence," was the answer, "but I do not see so plainly the necessity or importance of your living." Here at home, in your own dear, native, beautiful England, at least from the time of Lord Mansfield's decision, and through the influence of some of your noblest statesmen and divines, and, with some exceptions, throughout the whole body of your literature, your moral philosophy, your poetry, and the principles of your jurisprudence, from Bracton and Coke downwards, you have had a tide of power to drive against this iniquity, and it has been to you a foreign evil and sin. At length, by the grace of God, you have, at a great cost, broken the chains from 800,000 slaves in your colonies. God has, by training you to this magnificent act, put you under bonds for the emancipation of every slave on the face of the whole earth, and has given you the means of fulfilling this obligation. He has given you an authority and power towards us greater than that of all your navies, nobler, grander, mightier than that of all your armies, more legitimate, more irresistible. He has prepared you to be, what we cannot yet be, because our hands are red with African blood, God's priesthood to a world. Be ye clean, ye that bear the vessels of the Lord. In whatsoever vice God commissions us to attack, we can do nothing if we leave it in the power of the enemy to say, Physician, heal thyself! The spread-eagleism of our Fourth of July eloquence is all hypocrisy and fustian, when, at the very same moment that we are mounted to the clouds as on eagle's wings, the vulture of slavery, with the crooked talons of our slave laws, is perched upon our national tribunal of justice. Now, by the grace of God, you are free from this iniquity, however in time past it must be said, And such were some of you; and by very virtue of your having been yourselves conspicuous in this guilt, and renounced it, and, to the praise of God's grace be it spoken, renounced it through the conviction of its wickedness, you may be to the rest of the world a royal priesthood, to show forth the praises of Him who hath called you out of this darkness into his marvellous light.

It is a literal impossibility for me at this time to intimate, even in general, what I would be glad to spread before you in detail. But I may say two things, induced especially by recent developments and pressures. First, you may help us greatly by grappling with the dreadful prejudice against color, and rebuking and denouncing it. Treat it, as well as the slaveholding which is at the bottom of it, as a wickedness expressly forbidden by the Almighty. It is the spawn almost solely of Southern slavery, and we have had in our own country recently a demonstration of the infinite hypocrisy of this prejudice, which has not even the merit of being natural, is the sheer creation of circumstances, in the procession through our cities of some sixty or seventy Japanese, with a skin as tawny as that of our mulattoes; and if they had been dressed in a slave's trousers, with unshaven crowns, they would, any of them, perambulating the Southern States, have been clapped up as good slave material, thrown into prison as vagabonds, and sold to pay their jail fees. But their color has not prevented their being followed and flattered, caressed and feted, as no retinue of strangers ever has been since Lafayette visited our country. Such a demonstration of the falsehood of the existence of any natural prejudice against color as an instinct is almost ludicrous. The truth is, if the Africans could be placed at the top of society and the whites at the bottom for one or two generations, the prejudice in regard to color would unquestionably be reversed also. Let the wealth and power of society be placed at the disposal of the colored race, and the sentiments and the very theories of men would change in favor of their sootiness.

The example and the efforts of Lord Brougham against the workings of this wicked prejudice are admirable. He has brought to the notice of Parliament the recent outrage committed against a respectable American family on board one of the Cunard steamers for the alleged crime of African blood in their veins. Now, we honestly think you may properly judge this on board a British steamer to have been a worse outrage than the expulsion of a colored person would be from the cars on an American railroad. When Mr. Dallas refuses a passport to a native American because of the darkness of his skin, he commits an insult against God and humanity, which is perfectly natural in the official of a great Slave Power; but it is unnatural and doubly criminal in a servant of the British people and Government to take part in such insults. It is to be hoped that the people of Great Britain will not wink at the manifestation of such an inhuman and insulting prejudice, nor suffer its continuance, under the British flag, in a corporation wholly and proudly British, but, in this instance, most basely subservient to the Slave Power. If they legitimatize and sanction such outrages, it need not be surprising that in America the people go further, and protect the slave trade itself under the American flag. Considering the immensely overbalancing amount of base and selfish interest for the support of the system in America, it would be no more than fair to make this concession. If you admit an ounce of cringing to the Slave Power and of deference to its insolent dictates here, you must expect at least a pound there. The complicity by the ton in America, where slavery has created for its own purposes a new system both of theology and justice, woven out of what Paul calls doctrines of devils, is quite balanced by the pound in Great Britain, where you are delivered from the presence of this sin, where it is a contraband article of law, morals and religion. I speak this to your glory, that you are now on such a height in regard to this iniquity, that a degree of complicity with it which would be regarded but as a very small matter in America, becomes here a great sin. It would be almost as bad, and quite as mean, in your Cunard steamers, if they should be found admitting the Slave Power to regulate the social code upon the sea, in deference to this villany, as it is in New York merchants to turn pirates for the profit of the villany itself. Your public press, whenever it apologizes for slavery, is incomparably baser than our New York even in their open advocacy of the crime. And we do think that a pro-slavery man or machine, be it in the shape of preacher, editor or press, in such a country as yours, that will burn incense before this Dagon, that will volunteer in defence of any part of this worship, that will so needlessly insult and slander the anti-slavery sentiment and reputation so justly yours, is a manifestation of baseness that ought to be quite impossible. It might be pardoned comparatively in the United States, where, as Burke once said in better times, something must be pardoned to the spirit of liberty, so now you might almost say something must be pardoned because of the despotic infection with the spirit of slavery; but here in England there ought to be no pardon, no endurance of such a monstrosity, nor anything but condemnation and contempt for the writer, orator, or corporation infected by such a spirit. If men live in a land of the malaria of fever and ague, it must be expected that nine-tenths of the inhabitants will have "the shakes," especially if they are taught to believe by the physicians of the country and the ministers of the gospel that "the shakes" are an essential element of health, piety and long life. But for men in a healthy country and under a sound and not insane dispensation of the gospel to inoculate themselves with the disease, and go about in ague fits, and strive to communicate it to their neighbors that they may make more money out of cotton and quinine; for men to adopt a foreign idol, the sin of another country, purely from commercial and political considerations, to fall down before the imported image of an outworn and execrable barbarism merely for the profit of such idolatry, this surely would be a more desperate debasement of conscience, a worse renouncement of God and of all that is noble in humanity, than the continual worship of one's accustomed native idols. I have only to add, on this point, that if, in this country and in the United States, the Churches will resolutely adopt and apply the principles which your admirable Bishop Wilson has adopted and applied for the extirpation of the evil of caste in British India, the prejudice will be conquered and destroyed.

But, leaving the outposts, we come now to the citadel. I may say, in the second place, that, having been yourselves redeemed from this iniquity by God's mercy and grace, and clearly now seeing and knowing its sinfulness, you may do much for our deliverance by religiously and conscientiously treating it as a sin, necessarily excluding those who practise it from membership in the Christian Church, and to be rebuked in those who sanction it as directly and inflexibly as the sin of idolatry, or adultery, or murder. You would not endure among you in Christian fellowship those professed Christians who would sanction these crimes, even though themselves not personally defiled with them. You would not endure a defence of the morality of the brotherhood of Thugs or Mormons. Let us, therefore, mark with as stern and pungent a condemnation those who defend and receive as Christians the brotherhood of slaveholders. There is great gain in calling sins by their right names, especially if God himself has defined and characterized them. There is great gain in taking God's ground and pressing the logic of God's Word remorselessly, sternly, just where it cuts, just as it cuts, without respect to persons. This is the very use that one of the most celestial logicians ever created and taught of God, and baptized with His Spirit, made of it—Jonathan Edwards, whose sermon against the slave trade and slavery, as being a sin as inherently sinful as murder, preached in 1791, is as perfect a specimen of what is now denounced as fanaticism as you can find in the English language down to this date of 1860. He says that the Africans, being by nature equally entitled to freedom as we are, and having the same right to their freedom which they have to their property or their lives, to enslave them, or to hold them as slaves, is as really, and, in the same sense, wrong as to murder them. He applies the same inexorable logic, taught by the Word of God, to every case, and declares that "it is as really wicked to rob a man of his liberty as to rob him of his life." To hold a slave he declares to be this crime. And he demands to know how it is possible that our fathers and men now alive, universally reputed pious, should hold negro slaves, and yet be the subjects of real piety, since to hold a man as a slave is a greater sin in the sight of God than concubinage or fornication. He addresses himself to slaveholders, and says to them, You daily violate the plain rights of mankind, and that in a higher degree than if you committed theft or robbery. To hold a man in slavery is to deprive him of his liberty, and to deprive a man of his liberty is man-stealing, and therefore to hold men in slavery is man-stealing, which we have seen is by God himself declared to be a greater crime than fornication, theft, or robbery. In this tremendous sermon, by this archangel of fanatics, he does not extend his view to the infinite exasperations of the crime to be found in the entailment of its guilt and misery from generation to generation by slave-breeding and child-stealing for missionary purposes; the conception of such supra-Satanic hypocrisy and wickedness never entered into his comprehensive mind. Nay, he expected the speedy abolition of the whole iniquity, and declared that the light against it was so increasing that he would venture to predict that within fifty years from that time it would be as shameful for a man to hold a negro slave as to be guilty of common robbery or theft. Seventy years have passed away, the light all the while increasing, but at the same time the visual cataract of blindness increasing, which results from holding the truth in unrighteousness; and, if the author of this sermon were permitted to come down from heaven, walk through the Southern States, behold four million human beings bought, held, sold as merchandize, enter the city of New Haven, walk across the green and shady park of the churches and colleges, and find that by the leading pastor among those churches the highest possible sanction of slaveholding is maintained in the defence of the American Board of Commissioners for Foreign Missions in their admission of slaveholders into their Missionary Churches, and that, by his avowal, the rejection of a slaveholder from communion in the Christian Church was an almost universally repudiated principle of Church-discipline, and that now not the sin of slavery was denounced from the Word of God, but the uncharitableness, the malignity, the madness of those who affirm slavery to be essentially and inevitably sinful; the discovery that such a Christianity as he believed on earth, and which had carried him to heaven, had ripened in the second generation into such fruits, if he did not know that it was the corruption of Christianity and not its fruits, would be almost enough to carry him back into heaven an infidel. It is indeed enough to curdle the natural conscience into an impossibility of belief, if the chalice of such a monstrosity be commended to the soul, and imposed upon it, as really the cup of salvation.

And here it is that we must take our stand, and direct the truth as the truth is in Jesus upon the central citadel of this infernal abomination, and shoot the excommunicating lightnings of God's Word against it. For maintaining this position, which is the only position and claim that can be maintained consistently with the Word of God and the purity of the Churches, the few who have thus far insisted upon it in the United States have been attacked, abused, and slandered. And the new Church Anti-Slavery Society is stigmatized, and the endeavor is made, even throughout New England, to repel men from joining it, on the ground of its abolition principles, especially this, of the inherent, inalienable, ineradicable sinfulness of slaveholding. So late as March of the present year, 1860, an eminent clergyman tauntingly asks, "What if Dr. Cheever thinks he finds authority in the Scriptures for regarding a slaveholder as an outcast from the kingdom of Christ, and for excommunicating or exscinding him accordingly? has that eminent witness for an almost universally repudiated principle of Church-discipline so much influence in the Old School denomination, that a convention so grave, and learned, and orthodox, and influential, need be afraid to contradict him?" * * *

Now, we have got to take our stand against such wickedness, citadelled even in Christian Churches and society, in the centre of the Word of God, and in reliance on His Spirit to shoot forth its thunderings and lightnings. This is our radicalism, and we mean to carry its principles out to the utmost extreme that the Word of God commands or justifies in dealing with this gigantic sin. We say these principles were revealed to be practised, and in the name of God and humanity, in behalf of four millions of our enslaved brethren, we mean to apply them. They are the intuitions of conscience, of justice, and of true benevolence, divinely taught. They beat as a life pulse in the untrammelled, unsophisticated piety of every heart; and, dedicating ourselves to this blessed work, to carry the abolition principles and power of God's Word into practice, we mean, by God's help, to act on Shakspeare's beautiful phrase of consecration, "Henceforth the firstlings of my heart shall be the firstlings of my hand." And that, indeed, is just the wisdom enjoined of God in such a work of benevolence, of such pressing necessity, and not to be delayed—"Whatever thy hand findeth to do, do it with thy might." We are not to regard ceremonies, rules, conventionalities, nor to give the enemy any advantage by admitting for one moment the claim of any vested rights in wickedness. We must cut through every entanglement of sophistry, every Gordian knot that cannot be untied, every consideration of a sacred expediency, and we must enter boldly into the sanctuary, and take the divinest shew-bread from the altar, if it be necessary to save life. We must despise and trample upon the insolent fastidiousness that proclaims the Sabbath and the pulpit too holy for such themes. The slaveholder will hunt his slaves with horses and hounds upon the Sabbath day; indeed, it is his favorite season for such ferocious sport. And which of these most orthodox observers, so jealous for the honor of God and the sacredness of His Sabbath that they denounce you as madmen, and desecrating blasphemers, and political pulpit ranters, if you presume to advocate in God's name, and on the Sabbath day, the claims of oppressed and bleeding humanity in the person of the slave, if they had an ox or an ass that should fall into a pit on the Sabbath-day, would not lay hold on it and lift it out? We will be instant, in season and out of season, in scorn and defiance of such infinite hypocrisy. We will take a lesson even from negro sagacity and energy. During the war of our Revolution, in one of its darkest periods, and at one of its most perilous posts, Washington found that night after night the sentries stationed at a very critical point were picked off in some unaccountable, undiscoverable way. At length he called to him a very trusty negro in the army, in whose presence of mind and courage he had great confidence—a negro citizen, in spite of Judge Taney's infamous decision—a negro citizen to whom George Washington would have given a passport, signed by his own hand, of protection as an American citizen all over the world; let Mr. Dallas note this, and inquire if the insolence and cruelty of his modern democracy, are any better than the republicanism and justice of the father of his country—a negro citizen and soldier; and to this man Washington committed for that night the watch at that point of danger. He impressed upon him his directions as to vigilance, and the manner of the watchword, which was to call out, if he heard any movement, "Who goes there?" three times, and then fire. The faithful, keen-witted negro received his commander's instructions, revolved them in his thoughts, and made up his mind accordingly, determined to keep them, even to the letter. Past midnight, when all was silent as the grave, he heard a suspicious, stealthy step advancing, and, discerning a shadowy form through the darkness, he levelled his gun, called out with a rapid voice, "Who goes dere tree time?" and then instantly fired. The foe was killed, the plot discovered, and the position saved. It is just thus that, by rapidity and boldness, by admitting nothing, by taking advantage of every technicality on the side of freedom, by pressing to the uttermost, in letter and in spirit, every claim of righteousness and justice, we mean to outwit and overcome our infernal adversary, for we are not ignorant of his devices.

In this conflict the Churches of Great Britain must assist us in the uncompromising application of the Word of God. There are two phrases that have done good service from two great masters in our country, the one of fervid and practical piety, the other of philosophy, law, and practical statesmanship—phrases that have cut us with the sweep of a two-edged sword—the one phrase from John Wesley, as to the practical diabolism of the system of slavery, that it is "the sum of all villanies"; and the other from Lord Brougham, reprobating "the wild and guilty phantasy that man can hold property in man." This latter is the grand principle which we find in the Mosaic statutes—the principle on which the man that holds a fellow-being as a slave, the man that makes merchandise of man—which it is impossible to be a slaveholder without doing—is reprobated of God as a man-stealer, and, along with the murderer, is condemned to death. This impossibility of a righteous property in man, this righteous and inexorable treatment of slavery, according to the dictates of natural and revealed religion, is the destruction of the system. Now, is it not wonderful that at this day, under the light of Christianity, 1,860 years after the death of Christ, a crime, execrated by the Divine law under the penalty of death along with that of murder, should have been rescued from that criminal fellowship and received, under the Gospel, into Christian communion, as if it were a virtue? Was there ever a more malignant and extraordinary hallucination? Can it be continued, and the Church in which it continues remain in the favor of God? A crime gibbeted by the law of God is taken by Christian surgeons from the gallows, is exhumed by Gospel resurrectionists, galvanized into a hideous life, and set among the living guests at the sacramental feast as a suitable companion with Faith, Hope, and Charity! And those who undertake to thrust the torch of God's flaming law within the skeleton, beneath the mask into the ghastly face of this crime, and by the law to drag it forth beneath the condemnation of the Gospel, are themselves assaulted and denounced as being greater sinners and infidels than those who, in the very Church of God, practise and make profit of the iniquity. I say it is an unparalleled madness. There was nothing ever in the worst corruptions of Christianity so bad as this. In the deepest depths of the great apostasy, under the dominion of the Man of Sin, there never was the open, unblushing affirmation of a Christian adulterer, a Christian idolater, a Christian murderer; but under the Gospel we are commanded to admit, as a reality of unblemished piety, the Christian slaveholder, the Christian man-merchant, the Christian child-stealer, since every slaveholder is, by the very law that perpetuates the system and his property in it, the stealer of every babe born of every slave-mother, and marks and claims it as his chattel from the birth by that infamous statute borrowed from Pagan jurisprudence and baptized in the name of Christ, *Partus sequitur ventrem*. Now, in the condemned Churches of the Apocalypse there never was any Jezebel worse than the teacher of such an enormity. And here, under Christ's authority, the plain Gospel is to be applied; and it is remarkable, that, in the very instructions of Paul to Timothy how to use the law in preaching the Gospel, he drags forth menstealers along with murderers, and declares that the law is to be employed in preaching against these abominable crimes and sinners, even according to the glorious Gospel of the blessed God committed to our trust. Such is God's rule; but for applying the law just as it is, and using God's own terms in the proclamation of His own Word, we have been denounced as fanatical, vituperative, insane, furious, uncharitable, slanderers, burned in effigy, and denounced almost as the greatest of sinners, simply for denouncing sin with God's own recorded, undeniable reprobation against it. The rage, wrath, malice, evolved by the simple application of the truth, show plainly where our power lies in attacking this monster sin, this leviathan disporting himself in the oceanic charity of slaveholding Churches, who laugh at every weapon but that of Divine truth, and never spouts blood but you know that your harpoon has gone into his vitals. And this treatment with the Word of God is the only effectual method.

The Rev. Doctor was frequently and enthusiastically cheered throughout the delivery of his address.

Mr. W. H. DAY, a colored gentleman from Canada, moved the following resolution:

That it is the duty of the people of Great Britain, in all suitable ways, to bring to bear the influence they have acquired through the abolition of slavery upon the existence of slavery and the slave trade throughout the world, with a view to the extinction of those enormities; and also for the removal of all existing disabilities to which persons of color are subjected in any part of the British dominions.

Mr. DAY, after dwelling upon